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Behold, another year begins!
Set out afresh for heaven;
Seek pardon for thy former sins,
In Christ so freely given!

Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heavenly road,
Nor doubt a happy end!

RELIGIOUS THOUGHT AND ACTIVITY.

The Week of Prayer.

Ever since 1846 an invitation for an annual universal week of thanksgiving and prayer has been issued by the World's Evangelical Alliance, in coöperation with churches, Bible and mission societies throughout the world. This year it is the week of January 7-13 inclusive, and the topics for the weekdays are:

Monday—Thanksgiving and humiliation;
Tuesday—The church universal;
Wednesday—Nations and their rulers;
Thursday—Foreign missions;
Friday—Families, schools, colleges and the young;
Saturday—Home missions.

The call is based upon world need. After reciting causes for praise and signs of social and spiritual need the demand is shown for "a new perseverance in prayer, both as a means of personal union with God and as a task for the kingdom. For true prayer is both a means of grace and a task of service, and the one depends on the other. Only as we go out with Christ, taking on us with him the burden of a world marred through sin, can we find him for our own personal fellowship. Only as we revive our allegiance to him can we become his helpers to bring in his kingdom through the mighty ministry of intercession."

Do we appreciate the work that is necessary to insure this great concert of prayer? Ever since last summer plans have been in progress for the translation of the call into all the languages of Europe, and of the entire mission field, and for its widespread distribution through church and mission agencies. Christians at home may realize that through the Week of Prayer they are brought into vital touch with Christians abroad, literally of all nations, kingdoms, and peoples, all using the same topics for prayer, and recognizing their oneness in Christ Jesus.

In a little volume called "The Garden of the West," just issued, a half-humorous, half-serious poem, "The Laughing Prayer," by Louise Driscoll, emphasizes an aspect of prayer that we too often forget.

The sorry prayers go up to God
Day after weary day,
Whimpering through the eternal blue
And down the Milky Way.

Deaf to the music of the stars,
The children of desire,
Beggars before the throne of God,
They wait for God to tire.

The proletariat of heaven
Swarmed in the golden street
One day when Michael's host came by
Up to the judgment seat.

Above the heavenly mansions
Bright, streaming banners flowed,
While cherubim and seraphim
Were crowding in the road.

And then a little laughing prayer
Came running from the sky,
Along the golden gutters where
The sorry prayers go by.

It had no fear of anything,
But in that holy place
It found the very throne of God,
And smiled up in his face.

Then Michael waited in the road,
For Michael understood,
While God looked on the laughing prayer,
And found it sweet and good.

So God was comforted. He said,
"There still is hope for men:
One man prays happily." And so
He turned to care again.

One of the important biographical books of the season will be **"The Life of Cardinal Gibbons,"** in two volumes, by Allen Sinclair Will, which the Duttons announce for early publication. The author was an intimate friend of Cardinal Gibbons, by whom he was authorized to write the biography. For this purpose Cardinal Gibbons gave him many interviews, allowed him to make use of extracts from his diary, and gave him access to the archives of the archdiocese of Baltimore.

A breach of 30 years' standing was healed last October when the Evangelical Association and the United Evangelical Church agreed upon a Basis of Union and took the necessary steps to form a united body, **the Evangelical Church.**

The first General Conference resulting from the merger convened in Detroit. The organ of the united churches, to be called the "Evangelical-Messenger," will begin with the issue of January 1.

A small but earnest minority of the United Evangelicals do not yet accept the merger.

The question is raised anew in the "Christian Register" by a letter from Montreal if the Unitarian church might not wisely drop the name Unitarian, with its old implications and memories, and call itself the **Liberal Christian Church.**

This, it is thought, would not only sidestep the prejudices that many have against Unitarianism, but would attract many from Romanist and Protestant ranks. "Liberal" would imply freedom from dogma, and "Christian," loyalty to Christ. Also the new name would forestall the question, Are Unitarians Christians?

It all depends upon what's in a name.

The Brotherhood of St. Andrew in the United States at its 37th annual convention in Seattle reported 1089 chapters and 10,900 members, of which 309 chapters and 2755 members are in the Junior department, 16-20 years old.

An outstanding feature of the past year's effort was the promotion of family prayer. Another was the Junior work, with six camp conferences for 400 picked boys.

There are 20 chapters among the Sioux Indians.

The 40th anniversary of the Brotherhood will be celebrated by an international convention at Chicago, where the Brotherhood was born, next September.

The Prudential Committee of the **American Board** reports that during the past year the theological seminaries did not contribute a single new evangelistic missionary to the worldwide work of the board. "It is primarily the wartime reaction against entering the ministry which is responsible for this famine of ordained missionaries. The seminaries have been nearly empty."

The number appointed or engaged for service on the mission field during the year was 53, of whom 19 were for a term of years only. At present 207 American Board missionaries are supported in whole or in part by particular individuals or churches, including also 11 colleges.

At a meeting in the Western Theological Seminary, Holland, Mich., Dr. Evert J. Blekkink, president of the Seminary, read a paper on **"The Community Church,"** in which he showed that he was unalterably opposed to the community church as such. He believes thoroughly in community service, for he declared that a church which does no community service is not a church of Jesus Christ, but he opposed the community church for the following reasons: It is reactionary, and fosters an objectionable denominationalism, is liable to become weak in doctrine, loose in its standards of Christian living, and lowers the standard of doctrine and life of all the other churches.

As part of the educational program of **Near East Relief** it is the intention to see that each child upon reaching an age when it can no longer expect support by charity is equipped with a practical trade with which to support itself. Forty-eight boys, who have outgrown the orphanage at Kouleli, Constantinople, are receiving the

finishing touches to their profession at the world-famed Robert College. They are specializing in blacksmithing. As soon as they are pronounced experts in the art of hammered iron, positions will be found for them by Near East Relief, after which the organization will cease responsibility for their support.

After January first any minister of any Protestant denomination is privileged, if he so chooses, to apply to the nearest Protestant Episcopal bishop for **Episcopalian ordination,** and he will be privately accommodated under a new law passed by the last General Convention of the Protestant Episcopal fellowship. And he will not be required to "repudiate his previous ordination."

Such is the outcome of long planning to establish a concordat between Episcopalians and Congregationalists. The Episcopalians at length sensibly decided that such an arrangement did not call for any bargain with anybody; the permission could be thrown open to everybody desiring it. The doubly ordained man will be permitted to administer sacraments in an Episcopalian house of worship.

The American University at Cairo is developing what is called a "praying constituency," consisting of friends who agree to pray for the work in so far as they believe it to be in accordance with the will of God. Nothing is said regarding the periods of time or frequency of petitions. Members are kept in touch with the work by means of a quarterly bulletin, and the immediate needs for prayer are enumerated in circular letters which are sent out from time to time. Each member is also sent inspirational pamphlets periodically. In all this there is no financial obligation.

At the present time the four hundred odd members of the praying constituency are scattered all over the world. They are young and old, rich and poor, but all are united in their desire to see the American University at Cairo have a large share in bringing Christ to the Mohammedan world.

More detailed information can be secured by writing to the University office at 1120 Land Title Building, Philadelphia, Pa., for Dr. C. R. Watson's booklet **"Undergirding a University with Prayer."**

Protestant Episcopal leaders of national influence recently formed in New York a **Modern Churchmen's Union of America.** The announced program includes the following purposes:

To maintain the right to interpret the historic expressions of our faith in accordance with the results of modern science and Biblical scholarship;

To advance, as an aid to the ultimate reunion of Christendom, coöperation and fellowship between the Protestant Episcopal church and other Protestant churches;

To promote a new evangelism among the unchurched classes of our population, which shall win their allegiance to the religious and moral demands of the kingdom of God;

To further the application of the Christian principles in all industrial, social, and international relations;

To promote the adaptation of the church services to the needs of the time;

To emphasize afresh the nature of the Christian life as personal fellowship with God, and to study with sympathy those movements and tendencies of thought which are mystical in character.

As a sample of what **Daily Vacation Bible Schools** can do among foreigners in small coal mining towns and steel mill towns, information is sent us of the work conducted last summer under the auspices of the Presbyterian Home Missions of the Synod of Ohio in the Southeastern section of that state.

In 1915 the first two schools were started, and each summer since the number has increased, until this summer the Home Missions had thirty-four, with a staff of seventy teachers, and enrolling 4995 children of twenty-seven different nationalities. One of the finest things in connection with these schools is the large number of Bible verses which the children commit to memory. Then there is also the memorizing of eight to ten hymns.

Another useful feature in connection with these schools is the training in Christian work which the young people receive. "We engage college students, bring them together for two days' intensive training, and then send them out to the various places where the schools are to be held. They are five weeks in a place, and then they go to other towns or villages to conduct a second set of

schools. Christian young men and women who have to earn their way and at the same time are anxious to do Christian work have thus an opportunity each summer to help themselves financially. Need I add that these young people go into this work with the greatest enthusiasm, and during the ten weeks literally live with and for the children, and when the schools are over for the year letters are passed between the teachers and the boys and girls.

"From several of the schools missions, Sunday schools and churches have developed."

The new tariff law benefits the churches of America in that it has placed on the free list altars, pulpits, communion tables, baptismal fonts, shrines and statuary, all books printed wholly in some language other than English and relating to religion, and stained and painted glass which is a work of real art merit and valued at $15 or more per square foot.

Among cathedrals that will benefit are those under construction in St. Louis, St. Paul and Helena, Mont., and in some measure, Washington and New York. New cathedrals are projected in some other cities, notably Baltimore, Philadelphia and Boston, but they may not purchase furnishings abroad. The cathedral in San Francisco is being erected wholly with American workmanship. Where windows do not come within the free requirement, provision is made in the bill to admit free all windows contracted for before the bill became law. Many smaller articles, such as music, photographs, etc., when used in churches, and works of art, are admitted without duty.

It is estimated that the new law will save hundreds of thousands of dollars in duties, for in some religious bodies all of the finer furnishings are imported.

The last General Convention of the Protestant Episcopal Church finally ratified an alternate **prayer for the President,** which may now be part of the authorized service:

"O Lord our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to The President of the United States, and to all in Authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

Among other revisions of the Prayer Book which reached final action the entry of the Prayer for the Dead into the Burial Office was comparatively peaceful, when the House of Deputies took action on it after it had come to them from the House of Bishops. But later, its presence there was contested. One of the deputies asked for reconsideration, and made an earnest plea for its removal on the ground that it might prove objectionable to many people in the church and to many sympathetic outsiders. The final outcome was its insertion in the Additional Prayers, with its use defined as optional.

A Prayer for the Benediction of a Grave was in danger of being rejected, when Dr. William H. van Allen made a rousing intercession for it, and won for it the same treatment as that accorded the Prayer for the Dead.

CURRENT THOUGHT.

The need of a follower of Christ is not a new leaf, but **a new life.**

"Look at the heathen without Christ, and you will find an altar," wrote Bishop Hall of West Africa, "and may God help you to **be a sacrifice!"**

We do not come to love God through love of men, but we love and serve our fellows because we love him who came into the world not to be ministered unto, but to minister.—Dr. Charles L. Goodell.

There is a preacher in Kansas, says a western newspaper, who should have his salary raised for making the following announcement from his pulpit:

"Brethren, **the janitor and I** will hold our regular prayer meeting next Wednesday evening as usual."

"The heart of the church is sound to an **appeal to meet a real need** when once it is clearly seen," is the testimony of Bishop Thomas Nicholson, of the Methodist Epis-

copal Church. "As an evidence of this, the Methodist Episcopal Church raised during the two months ending October 31, $2,000,000 in new money to take the sag out of the Centenary receipts."

It is **the ten minutes after prayer** that matter. You say your prayers, but before God has time to answer you are up from your knees and off. We do not hear what the answer is: we do not wait to hear what it is. It may be that for years God has been trying to say something to us, but we have never given him time to speak to us, "Be still, and know that I am God!"—Bishop of London.

Dr. William Ritter, director of the Scripps Institution for Biological Research, a branch of the University of California, wrote:

"If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that **the whole battleground of evolution** will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves."—"Science," April 14, 1922.

"I suppose," says Miss Maude Royden in her book, "Women at the World's Crossroads," "if we had always put our brains into our religion we should have known from the first verse of the Bible what the last must be; for if God created the heaven and the earth, **God must be love.** It is of the nature of hatred to destroy. If you want to destroy, hate; but if you want to create, you must love. If you have nothing in your heart but hate, stand out from the progress of the world! Unless there is love in your heart you can do nothing. To my mind the most pitiful thing on earth is to see human beings, disappointed by the tragedy of war, setting to work to build up a better state of things by hating somebody else. When men hate each other the flowers do not bloom and the corn does not grow. The corn did not grow in Flanders during the war; there were no flowers, there was no color."

I may sum up in a sentence or two **the religion of my later years:** a growing sense of the immediate presence of God; a greater willingness to leave myself and my affairs in his hands; a feeling that heaven is much nearer than we know; a sense that the clouds which often obscure our spiritual vision are merely earth-born mists which a breeze from the hills of God may at any moment blow away; and that the part of eternity in which we now live is but the fitting school for the everlasting days when God shall continually teach us new lessons, and give us new and joyful tasks, in the land where none shall say, "I am sick."

Rev. Bayard Dodge,
Recently elected president of the American University of Beirut, Syria.

If I should choose only one life motto from the many I should like to live up to, it would be the same that I used to see on the stained-glass door of the editorial office of the great author and reformer, William T. Stead, of London:

"Trust in the Lord with all thine heart,
And lean not unto thine own understanding"

—Dr. Francis E. Clark.

This great expectation led to a true diagnosis of the present time, said

Bishop Ingham speaking on the theme, **"The Advent Expectation:** A True Key to All Life and Service, and to Church Work at Home and Abroad." Forty years ago, he was a vicar in the North of England. There came out in the "Daily Telegraph" a series of articles on the question, "Is Christianity a Failure?" In those articles and the correspondence they drew forth the seamy sides of modern civilization were ruthlessly exposed. It was pointed out how nations had failed to love one another, how the greatest inventions now were those which made for destruction rather than progress, and peace on earth was an unfulfilled dream. He was speaking with the late Canon Jackson, of Leeds, an eminent saint of God, on the matter, and the Canon said:

"I shall not, of course, intervene in this correspondence, but I should like to say this to those who make the charges: 'I admit every word you say. It is a true indictment you advance, but so far from it being an indictment against the Christian religion, it is a proof in an amazing degree all along the line of miracle of mind of the Founder of our most holy faith. All you say is true, but the great Master foresaw and foretold it. He foresaw the times of Noah and Sodom repeating themselves, and in the latter days a development by way of deterioration.'"

INTERNATIONAL UNIFORM LESSONS FOR 1923.

The value of the International Uniform lesson system is shown in a new light in the selections for 1923. This great and helpful system has been under fire for several years from many sides,—but what has escaped criticism? Some call it a hop, skip and jump method of Bible study. Certain shortcomings have been easy to point out from the viewpoint of the new pedagogues. Its limitation to the text of Scripture is a flaw in the eyes of those who want extended social and missionary teachings from other sources. And so on.

One by one the complaints have been heeded and sifted as they have been formulated. The lessons for 1923 show how the committee has profited by suggestion, and has incorporated into the eight-year cycle what is valuable and practical.

For three months everyone will be finishing the course in the life of our Lord, with Luke as the lesson source,—always the most popular and the easiest course of study.

Then come six months of Bible biography, "Great Men and Women of the Bible," one Sunday with each person, from Abraham to Esther in the Old Testament and from John the Baptist to Timothy in the New. The biographies of the Bible furnish perhaps the most understandable framework for a mastery of its contents for the average person, as they were the actual framework of history in ancient times and in Oriental lands. This course will give a rapid bird's eye survey of the whole Bible.

The last three months of 1923 meet the call for another brief, snappy course, "The Missionary Message of the Bible." In a dozen topical lessons the missionary message of the whole Bible is touched on at salient points, demonstrating in a striking way the worldwide purposes of God in redemption. A teacher with vision may make an unforgettable impression upon the minds and hearts of his scholars.

Sunday school teachers and executives will do well to observe in this year's lessons the adaptability and vitality of the Uniform system. Of course it is unapproachable in the Christian unity it has developed among the various denominations, due to the simultaneous study of the same passage and use of the same lesson helps. But it can also hold its own in competition with other systems on the market. It requires no expensive set of books, based often upon unworkable theories, stereotyped at the moment of publication and therefore unprogressive and disregardful of new light and method.

It will be a sorry day for the Sunday school if the machinery of the International lesson committee is captured by men who lose sight of the average teacher and scholar in the haze of untried theories of what the Sunday school should stand for. They are beginning with the Primary and Junior departments, having voted to abandon the Improved or adapted lessons in 1924 in favor of graded "group lessons," so called,—a plan which practical Sunday school workers have tested and found wanting. This presages a split in Sunday school ranks, which may also be widened by the withdrawal of workers who view with suspicion and dis-

pleasure the capture of the old Sunday school machinery by advocates of "religious education" as distinct from Christian education.

THE TEN COMMANDMENTS.

Soon after the upheavals in France following the Commune of 1871, a distinguished American visiting Paris was asked why the American Republic was so stable. His answer was that on the whole our people believed in and practised the Ten Commandments.

"The Ten Commandments!" exclaimed his French friend; "and what are they?"

"That," said the American, narrating the incident, "is what ails France."

There are thousands in America today who never heard of the Ten Commandments. That is what ails America. It is what ails the world.

A widely-known business organization sent out to certain of its correspondents a copy of the Ten Commandments. One of them wrote back and said:

"This is one of the best things I have ever seen. Where did you get it?"

Among those who have helped to make the Bible and its teachings more familiar to the people of Porto Rico is Mrs. E. R. Hildreth, who, during her sojourn of fourteen years in the island, has been fearless in upholding every effort for good. Last year she gained permission to give Bible story talks in the public schools. In connection with this Mrs. Hildreth realized that great good could be accomplished by placing the Ten Commandments in the public schools. Once convinced that the commissioner of education, Dr. Paul G. Miller, was in sympathy with her idea, she wrote to the late Bishop William A. Jones, who was in charge of the diocese of the Roman Catholic Church in Porto Rico, asking for his coöperation in the matter. Bishop Jones answered Mrs. Hildreth's letter through the commissioner of education. The letter reads:

"Hon. Paul G. Miller,
Commissioner of Education,
San Juan, Porto Rico.

"Dear Sir: Mrs. Hildreth has graciously expressed her desire to have a copy of the Ten Commandments placed in the higher grades of the public schools, and she has shown me a copy of the text that she proposes to use. For my part, I see no reason for opposing this project either from my personal viewpoint or from the viewpoint of the Catholic Church in this island.

"You will doubtless be glad to sanction the plan proposed by Mrs. Hildreth in connection with the schools, and probably more so if having received the approval of the public in general."

On the strength of this letter Mrs. Hildreth obtained and distributed two thousand copies of the Ten Commandments. Those in English, intended for the higher grades, were printed on fine linen paper; those in Spanish, intended for the rural schools, were printed on a good heavy paper.

Not long after, Mr. J. Gonzalez Ginorio, one of the leading educational men of the island, said regarding the Ten Commandments, as if the scales had just fallen from his eyes:

"This is a great moral code."

Where is the child to learn the Ten Commandments today, and those ideals of duty and righteousness so necessary to the life of the nation?

COMING EVENTS.

A Y. M. C. A. conference on **the place of boyhood in the nations of the world** is planned to be held in Denmark in June, 1923.

According to a statement of the Interim Committee of the International Missionary Council, which recently had a meeting at Canterbury, England, a series of **regional conferences around the Moslem rim of the Mediterranean** is being planned for, to be held in 1924, leading up to a general Near East conference on the Christian movement in relation to the Moslem world.

Belgium has the honor of having given **the first two martyrs of the reformation.** It was on July 1, 1523, that two converted monks, Henri Vols and Jean von Esschen, were burnt to ashes at the Grand Place of Brussels. The fourth centenary of this event will be commemorated, and a monument will be erected to remind the present generation of the noble example and courage of the two martyrs.

The executive committee of the Baptist World Alliance, meeting recently in London, made arrangements for the **Third Baptist World Congress,** to be held at Stockholm July 21-27, 1923. A program was agreed upon, the general subject of which is to be "Baptists Facing the Future." Among the subjects to be discussed are the Baptist conception of religious liberty, the Baptist attitude towards war, industrial relations, women's work, evangelism, and Negro Baptist movements. Several sessions will be devoted to consideration of various aspects of Baptist work in Europe and on the mission field. It is also intended to hold a great open air meeting on the Sunday afternoon, of the character of a pageant.

The next **World Conference on Faith and Order** is slated to meet in Washington on the first Monday of May, 1925.

Among topics which the committee wishes to have thrashed out in smaller conferences in the meantime are:

The church, and the nature of the united church;

What is the place of the Bible and a creed in reunion?

What degree of unity in faith will be necessary in a reunited church?

Is the statement of this one faith in the form of a creed necessary or desirable?

If so, what creed should be used? Or what other formulary would be desirable?

What are the proper uses of a creed and of a confession of faith?

What degree of unity in the matter of order will be necessary in a united church?

Is it necessary that there should be a common ministry universally recognized?

If so, of what orders or kinds of ministers will this ministry consist?

Will the reunited church require as necessary any conditions precedent to ordination or any particular manner of ordination?

The Universal Conference on Life and Work has no official connection with the World Conference on Faith and Order, though there are a number of men who serve on both Committees. Its object is to deal with practical questions of the application of Christ's laws to international, national, social and industrial questions. Its Business Committee has suggested that it shall hold its first international gathering in Washington either just before or just after the World Conference, so that the interdependence of faith and works and the full content of the Christian faith may be made clear.

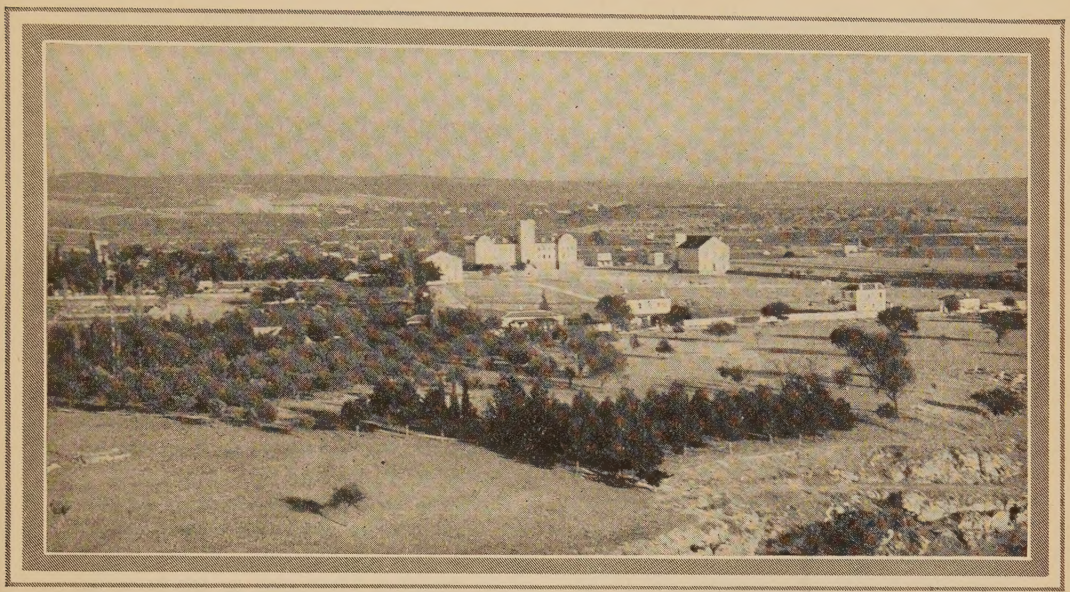
THE MOHAMMEDAN WORLD.

The action of the Turkish Nationalist Assembly at Angora last November in (1) separating the sultanate from the caliphate, and (2) deposing the caliph as sultan, is of essential importance in the character and constitution of Mohammedanism.

In contrasting these two offices, the sultanate refers to political headship at Constantinople, and the caliphate to the religious headship of Islam. Since the 13th century Osmanli sultans have combined the functions of a Mohammedan papacy with those of political autocrats claiming to be agents of Allah. While there are sects in Mohammedanism that do not acknowledge the Turkish caliphate, aggressive Mohammedanism centers there. The old fanatical unity of all Islam has disappeared, however, and this further secularization of their political institutions shows the influence of democracy or Sovietism. But it must be remembered that the mass of Turkish people know nothing of the principles and practices of democracy, and Turkey is just a pawn in the hands of a new gang of European-trained progressives. No one can tell in what direction the Angora assembly, or some strong man in their midst, will move either in ecclesiastical or political directions. The taking of political power from the caliph may cause non-Turkish Islam to refuse the new caliph they elected.

While Turks are regaining political existence, due to the fears and rivalries of the European powers, **Mohammedanism as religion** seems to be waning at the source, and no doubt the breach between the religious and civil aspects will widen as the Turkish state becomes more modernized. Mr. Arthur T. Upson of the Nile Mission Press, Cairo, writes of the unhappy, unformed half-conviction of many simple, sincere Moslems that the days of the great apostasy are near at hand, and that there is no religious Islam left.

"Every Moslem holds that after Anti-



General view of International College at Smyrna. These buildings are located at Paradise, a suburb of Smyrna, and were not destroyed by the recent fire.

christ has appeared Jesus the Messiah will come back, and they have located the place of his descent."

"The following true incident is indicative. When distributing tracts in an Upper Egypt railway train, near Suhag, two Moslem sheikhs were very interested in my Gospel Purity Movement, and warmly commended my preaching Christ in the brothel streets of Cairo. I challenged them, if their religion were the true one, to go and preach Islam to the drunkard and the harlot. They replied that they would give me one dollar as a donation because of my sincerity and courage, but added, 'We cannot rebuke men for their sins, and preach to them, because our Islam has no power in it; there are no real Moslems left.'"

As for **missionary work in Turkish territory** the present opinion is that work for the Christian minorities seems to be at an end. "They may not return to Turkey, and we may not be able in any large way to follow them in their places of exile. Our primary object must be, in the future, the winning of the Turks. In some ways this will be easier without the suspicion that missionaries are trying to strengthen the political ambitions of a subject population. In most ways, however, the task will be even harder than before, but there is no thought of withdrawing from this task. It is our great duty and opportunity, and missionaries are eager to try out new methods and to persevere in maintaining old friendship. Those who cry out for the extermination of the Turk have no sympathy with this ideal, but we who are interested in leading the Turks to Christ feel a solemn responsibility for this work at the very center of the New Mohammedan movement. I believe it will ultimately be possible for us to accomplish much, even in Turkey, by quiet perseverance in the spirit of frankness and goodwill. The present government seems to be aiming to blot out our missionary work altogether, but this is not true of the people, many of whom earnestly desire the return of the missionaries and their institutions."

EDUCATION IN AFRICA.

Africa as the "Continent of Great Misunderstandings," with emphasis upon its vast potential strength in raw materials and in the development of its native peoples rather than as the "Dark Continent" with emphasis on the jungle and savagery, is the theme of the long-looked-for report published by the Phelps-Stokes Fund as the result of an intensive study of the hygienic, economic, social and religious condition of the native

people by an international commission of experts in educational and missionary fields.

In making its study the commission spent ten months in the field during the fall of 1920 and the following winter, and traveled more than 25,000 miles through west, south and equatorial Africa. Scores of schools and mission stations supported by the churches of America and Europe were visited, colonial officials and European traders were consulted, and native chiefs were interviewed, in the first comprehensive effort ever made to study the accomplishments and potentialities of a century of influence through traders, government officials and missionaries. More than seventy-five photographs and maps are used to illustrate the report.

Of the many misconceptions that still tend to limit the investment of capital in African industry and agriculture, to hamper the efforts of colonial governments, and to discourage the support of missions, there are four of such importance as to require consideration in any effort to evaluate the educational possibilities. The first of these misunderstandings relates to the wealth of resources and natural scenery; the second is concerned with the healthfulness of the continent, and the promising possibilities of sanitary improvement; the third has to do with the improvability of the African people; the fourth with European and American influences. Every section visited by the commission offered convincing evidences of the injustice of current misconceptions on these important matters.

The report points out that the immense and varied physical resources of Africa are practically unknown to the civilized world, largely because the researches so far made have been for private or governmental use, and the results have not been published. "There is sufficient evidence of potential wealth to convince the most skeptical that Africa is the undeveloped treasure house of the world."

Africa's reputation for unhealthfulness was the result of the tragic experience of those who entered the continent without knowledge of the conditions or indifferent to the hardships always attending the entrance of pioneers into a new country. "A fair comparison of Africa with other parts of the world will undoubtedly show that Africa will respond to modern methods of sanitation and hygiene in exactly the same way as continents of similar climatic, economic and social conditions."

Stating that the most unfortunate and unfair of all the misunderstandings is to the effect that the African people do not give promise of development sufficient to warrant efforts in their behalf, the report continues:

"The improvability of the African people is clearly shown by their response to the efforts of missions, governments and commercial organizations. Africans occupy positions of importance in every colony visited. There are physicians, lawyers and ministers who have completed the requirements of European universities. While the number is small, it is sufficient to prove the capacity of the people."

That the progress of all peoples is dependent upon coöperative relationships with other peoples, and that the influence of the white races on Africa has so far been, on the whole, good, are the conclusions of the commission.

The essentials of educational policy and organization required to give Africa an adequate and real system are said to be four in number, and to each is devoted a chapter of the report, the titles being, "Adaptations of Education," "Organization and Supervision," "Education of Masses and of Native Leadership," and "Coöperation or the Education of Africans."

Like every other continent, Africa is overwhelmingly rural, and the great mass of her people will always live close to the soil and derive their sustenance from the products of the soil. But they require more than instruction in agriculture and animal husbandry. Personal hygiene and community sanitation, the simple handicrafts of the kraal or tribal village, an appreciation of privacy in home life and of decency in dress, leadership in developing suitable recreation for the use of leisure time, an appreciation of their own history, folklore and music: such is the curriculum of an "adapted" education which the report proposes. The elementary grades should be taught in the native tongue, instruction in the language of the country's European officials being introduced later as a means of developing better understanding and coöperation between the two races.

"Education in Africa," as the report is called, is a volume of 350 pages, with 71

half-tone illustrations and 10 full-page maps. It is distributed at the cost of printing, and may be obtained from the Phelps-Stokes Fund, 297 Fourth Avenue, New York City, at $2 in cloth covers and $1.50 in paper covers.

BIBLE REVIVALS IN AUSTRALIA.

George T. B. Davis.

During the past year remarkable Bible Revival Campaigns have been held in Melbourne, Sydney, and other cities in Australia. Tens of thousands of copies of God's Word have been distributed, and tens of thousands of boys and girls and young people have professed faith in Christ.

The longest and largest of the campaigns held in Australia thus far was in Melbourne. The movement extended over 12 weeks, during which 32,000 Testaments were given away to those who enlisted in the Pocket Testament League, while over 12,000 enrolled under the banner of Christ.

Prayer was the secret of the success of the work. The Archbishop of Melbourne, Dr. Harrington Lees, and the heads of the other churches, signed a Call to Prayer for the campaign, which was sent throughout the state. The chief fields of operation were the state schools, high schools, and colleges. With the hearty coöperation of the ministers the schools were entered, sometimes several in the course of one day, and the Spirit of God swept over the hearts of the boys and girls of the city like a breeze from heaven.

One of the most far reaching events of the campaign was the visit to Scotch College. This is the largest school of the kind in the British Empire, having an enrolment of over 1300 lads and young men. In the two visits to the two sections of the College 934 were enlisted in the League, and almost 500 recorded their acceptance of Christ as their Saviour. The chaplain, the Rev. F. Chisholm, declared that "scenes were enacted which probably are unparalleled in the long record of its seventy-five years."

One day Mr. W. F. Woodcraft, of the Y. M. C. A. and Evangelization Society of Australasia, accompanied the writer to five schools, one of them being Scotch College. After seeing the way in which the students enlisted in the League, and openly confessed Christ, and feeling the spiritual atmosphere of the meetings, he said; "For 25 years I have been engaged in arranging missions of all sorts here in Australia, but I consider that day's experience in the schools as the greatest single day of evangelism I have ever witnessed."

The final campaign of the past year was held in Broken Hill. It is the hot-bed of socialism in Australia. That and gambling are the two passions of the big mining center in the desert. But nothing is too hard for the Lord, and here too prevailing prayer opened the windows of heaven.

It was a delight and an astonishment to find the children of socialists enrolling in the League and professing faith in Christ with the same readiness as the youth of other cities. And, praise God, the children of Broken Hill became missionaries in their own homes! I only heard of one Testament being torn up by an angry father. A letter tells of a children's prayer meeting that was started just at the close of the mission through the pleading of a little girl. The first night nineteen were present. A month later the attendance had increased to seventy-six.

Beautiful stories were told of the devotion and enthusiasm of the children of Broken Hill. Some boys built a booth in their back yard. That evening the mother and father peeped in and saw eight boys sitting around in a circle. They read a chapter verse about, sang the mission choruses, three of them led in prayer, and they closed with the Lord's Prayer. Five little girls met at one of their homes and held a prayer meeting while their mothers were at the races.

The Melbourne Council have now arranged a three months' Bible Revival Campaign to cover the state of Victoria. Plans are being made for me to make a rapid tour of 15 to 20 of the largest cities and towns in the state, visiting the schools, distributing Testaments, and preaching Christ. Please pray for this unique campaign; and that we may also be led to just the right places for campaigns in 1923.

One of the most significant signs of the times is the springing up of little prayer-groups in homes and churches to pray down the fire from heaven. It was the formation of these prayer associations, or praying bands, that helped to promote and spread

the great revival in Scotland two hundred years ago.

D. L. Moody strongly advocated the formation of these Praying Bands. He once said: "The best way is for the pastor (or some member) to say he wants to see all who desire a revival. Don't let anyone else come! Then get down on your knees and pour out your hearts, asking God to revive yourselves. Don't be in a hurry to pray for your friends! Hold the people to themselves! You never see an anxious church without souls being saved. Don't wait for the whole church to move! Get two or three, and soon there will be six or seven, form a Praying Band, pray for the work, and the blessing will come! That plan never failed."

The revival is coming, and I feel sure its manifestations will be most marked and significant where there are the largest number of the Prayer Circles. Will not hundreds of those who read these lines assist in forming such Prayer Circles to pray through for a revival in your own hearts and homes and churches, and in your community, and throughout the world? And will you not also pray for us and our work?

THE MISSION FIELD.

One of the oldest missionaries in South China, after he had spent sixty years of service among the Chinese, said to his brethren in all tenderness:

"Above all things, brethren, be kind, be gentle and patient with these Chinese children in the Lord, with your Chinese workers."

A teacher told her class how Christ made his disciples **fishers of men.** A little Moslem girl rose and said:

"I have fished four today."

As the teacher asked her to explain what she meant, she said: "I heard my father cursing, and I told him not to, because Jesus said it; and my uncle did so and so," and so on with the others.

Rev. Harry Strachan of the Latin America Evangelization Campaign began work in Colombia this past fall. Associated with him for a time are Señor Rafael Borelli of Barranquilla, a Presbyterian, and Rev. Robert Elphick of the Methodist Episcopal Church at Concepcion, Chile.

Colombia forms the northwest shoulder of South America, adjoining Panama.

Through 33 years more than a million men, women and children have gone through Dr. Wanless' hospital at Miraj. All over India are the young men whom he has trained as physicians. There are about 45 young men there now, all but two or three of them Christians. There they are receiving the best medical education to be obtained in India.

One of them said:

"Perhaps you wonder why we, who can speak nine languages, have gathered here from all the provinces of India. Two things have brought us here,—Jesus Christ and Dr. Wanless."

A committee is at work in India trying to devise a **simplified script** for the vernacular languages, Telugu, Tamil, Kanarese, and Sanskrit. Roman type was rejected as a basis, both because it has never become popular in so far as it has been used hitherto in India or China, and because the present spirit of nationalism might repudiate anything so foreign.

The tentative script at present suggested contains 33 separate symbols, over against some 50-60 symbols in the vernaculars.

Dan Crawford passes on an appeal received from one of his most godly helpers:

"We have passed through village after village crowded with children, and yet no Christian in them to tell the little ones to 'Come unto me.' No Sunday school held in all this 150-mile stretch! What can we do to fill in this gap and link up Luanza with Bunkeya? If only we could open ten to twelve Bible schools along this road they would accomplish a great work for God. The chieftains and headmen are keen for them; so are the young people. Shall we not pray for this to be made possible in the very near future?"

The divisive effect of modernism is unhappily felt in the withdrawal from the

Church Missionary Society, after much patience and effort at mutual understanding, of a number of its home supporters and some of its missionaries in view of the practice of the governing body in sending out persons who are modernists. And now, after months of further consideration, a new society has been called into existence, the **Bible Churchmen's Missionary Society,** with a view to crystallize the support hitherto given to the Church Missionary Society, but now withheld, into active effort along evangelical lines.

The death of several prominent native leaders in India, and the shortage of younger men in view of the increasing part that native leaders will play in the Indian church in the future, has led missionaries to consider if a **Christian Volunteer movement** is not desirable on the same lines as the Student Volunteer Movement, even though it does not have so much machinery or so definite a pledge. It is believed that more emphasis on the spirit of self-sacrifice and service in the Christian schools would influence many to give their lives to Christian work.

Rev. W. Y. Fullerton finds great encouragement in the fact that **the rate of increase of Christians in the heathen world** is rapidly enlarging. We are gaining speed as we advance.

It has been computed that it took more than a hundred years of modern missions to gain the first million converts, twelve years to gain the second million, six years to gain the third million. If the same increasing rapidity in the rate of progression is continued, it can be but a little while until we shall rejoice in a million baptisms in a single year. Indeed, the mass movements in India may bring a hundred millions to the door of the church almost at any moment, while in Russia, amidst the terrors of the time, the evangelical movement is gaining an impetus which may outrun the result hitherto achieved by all the missionary effort in the rest of the world. In spite of the universal unrest of our era, Judson's phrase has a significance greater than he ever imagined, "The future is as bright as the promises of God."

"Our Chilean New Era Movement is rolling along toward the end of its third fruitful year," writes Rev. Edward G. Seel. "Our churches have made great progress along the lines of stewardship, evangelistic activity, mission study, family worship, and young people's work, and it is our hope that next year we may be able to carry out both in Sunday schools and churches the comprehensive program of seasonal activities that has been prepared. Our home department, which has become a sort of baby welfare bureau, has promoted and prepared material for a monthly study course for mothers in our churches, and next year plans to advance further along the line of Christian ideals in the home, this latter being a form of instruction that is greatly needed in all Latin lands.

"Among the results of the New Era in Chile may be mentioned an eighty-five per cent increase in contributions for all purposes in our churches, five hundred decisions for Christ in the Holy Week Simultaneous Evangelistic Campaign this last year, a hearty interest in world evangelization, a stimulating sense of the unity of all our work in this land, and the setting up of the family altar in hundreds of homes."

That there are many **secret believers among the caste people** of India is the testimony of Miss Kelly of the American Baptist Telugu Mission. "In one of the villages I visited recently there are four women, three of the shepherd class and one of the Reddi caste, who are believing. While holding a meeting in the Christian hamlet, these four women were standing about, listening eagerly. After the meeting was over I went up to them, and one of them came to me and said, 'Amma, don't you know me? When you came here two years ago and held a meeting in this same palem, I brought a thank-offering of some money. I am Subbamma, and these are my two sisters and mother, and this woman is of the Reddi caste. We are all believing in the one true God. We have given up every form of idol worship and heathen practice, and are trusting in Jesus.' The next day Subbamma came to the tent. I had a very serious talk with her, and before she left prayed with her and committed her and the three women to the Lord. These women make no secret of the change of heart, but are afraid to take the final step."

Only the last great day can reveal the re-

sults of this quiet and unobtrusive work. "It is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

The Church Missionary Society, for years at work in **Mesopotamia,** has now withdrawn, with the expectation that the boards in territory adjacent,—Arabia to the south, Persia to the east, and Syria to the west,—will carry on the work. As this territory is now under the British mandate, active mission work is far more possible than formerly.

The Reformed Church in America and the Presbyterian Church North sent deputations in 1920 and 1922, respectively, to visit this field. Both deputations joined in a recommendation to the five boards of the Presbyterian-Reformed family to jointly occupy Mesopotamia, providing five stations with a married man and a single woman missionary at each one of the five. The stations proposed are at Bagdad, Mosul (old Nineveh), Hillah (old Babylon), Kerbala, Baqueba. The Reformed Board and the Presbyterian Board North have approved of this joint occupancy, the work to be administered by a committee of representatives of all the coöperating boards; and negotiations are proceeding with the boards of the United Presbyterian and the Reformed Church in the United States. Already the Reformed Church in America has a representative in Bagdad, and the Presbyterian Church North, in Mosul.

This grouping of the churches with historical and theological backgrounds so largely held in common would seem to be peculiarly appropriate, as is also the fact that these are the churches that have been led to establish Christianity in the great Moslem areas of the world, Egypt, Arabia, Persia, and Syria.

In view of the uncertainty as to the political developments of the future in this area, the boards are being urged to get a strong foothold at once.

AFRICA.

There are at work on the African continent 119 Protestant missionary societies, with 5365 European missionaries, 29,651 African preachers and teachers, and a Christian community of about 2,000,000.

Eight hundred sixty people were baptized on Easter Sunday at Kinkenge, one of the stations of the Swedish Mission in French Congo. More than 2000 people are enrolled in the inquirer's classes.

Khama, chief of the Bamagwato, has just celebrated his jubilee. In 1888 Khama wrote to Sir Sydney Shephard:

"I fear Lobengula less than I fear brandy. I dread the white man's drink more than I dread all the assegais of the Matabele."

The work on **the Union Mission Hostel at Kinshasa, French Congo,** is progressing nicely, and it is expected that it will be ready for use within a few months. The formal opening is planned for January 1923. Special gifts are in order for the procuring of a five-passenger Ford car with trailer for the use of the hostel.

The South African Missionary Conference recently passed this resolution:

"This Conference desires to give expression to its sense of the immense loss suffered by the cause of missions through the decision of the Peace Conference at Versailles to debar German missionary societies from reëntering the fields in Africa and elsewhere in which they have labored for so many years; and without questioning the grounds or reasons of such resolution, to utter the hope that the Powers involved may soon see their way to permit the German missions to return to the fields to which so many of their missionaries have already devoted their lives, and in which God has crowned their labors with such rich blessing."

During the past year or two surveys have been completed of all the available Christian literature in the languages of India and China. A beginning has been made, under the direction of Rev. C. E. Wilson (Baptist Missionary Society), in association with Canon F. Rowling (C. M. S. Uganda Mission), of a similar work for Africa.

Their preliminary labors reveal the fact that in many African missions a native teacher might easily tie up the whole library in his pocket-handkerchief, and it is not exceptional for a candidate for baptism to have read everything that has ever been printed in his language. "Pilgrim's Progress" is almost the only volume of **religious literature for the infant church**

in Africa, apart from actual versions of Scripture, the entire Bible being available in but 22 African languages and the New Testament in 36.

It has therefore become necessary for the missionary societies working among tribes under similar conditions of civilization and Christian development, to coöperate for the production of suitable common literature.

The largest Presbyterian church in the world is in West Africa, at Elat, and numbers over 6000 communicant members. Including the membership of the affiliated churches, the total membership of the Elat church is 16,000,—and that church is not yet thirty years old.

Less than 20 years ago the Presbyterian Board seriously considered the question of abandoning the work in West Africa because of the meager results. Today the total enrolment of actual church members is over 25,000. The total Christian constituency of the church is placed at 62,000. Efulen has 7000 Christians with only one minister; Lolodorf, 10,000 Christians with only one minister; Metet, 6000 Christians with only one minister; Foulassi, 11,000 Christians with only two ministers; Elat, 16,000 Christians with only two ministers; Sakbayeme, 12,000 Christians with only one minister.

INTEREST AMONG MOHAMMEDANS.

Mrs. Allen and I called on **the wife of a saidor sayid,** who is a descendant of Mahomet. All sayids can be distinguished by their cap of red and turban of blue around it. This was really the most formal call I have made, and the salams were overwhelmingly voluminous.

After they were over, and the first cup of tea had been served, what was our surprise to have the little wife bring out a new Bible which her husband had recently purchased and had been reading to her! She asked Mrs. Allen to read a little, and explain some things. Before she had found the place, a neighbor woman in the same yard came in. Her son had brought home a Bible, and was reading to her. A beginning was made, and in came a young girl, whom we judged was the wife of this old woman's son; then an eleven year old daughter of our hostess came in with the year old baby boy, and another woman. Altogether it was quite a group, and could you have seen their bright, shining faces as they drank in every word read or spoken, not one of you could say that mission work does not pay. This was such an unexpected group, for we had expected to find a bigoted Moslem wife.—Mrs. L. M. Marker of Teheran, Persia.

We have just been put to work in one of the most bigoted districts of **Syria.** A colporter, who happens to be a converted Moslem, travels all through the villages of the district, selling Bibles and other literature. He finds in every place that he goes those who desire to possess copies of Scripture, and who are willing to pay for them. With the Bible, as with other things, we find that it is more likely to be valued if a person pays something for it than if it is given freely.

Another striking fact is new in our work in Syria, that the proportion of Mohammedans in our schools is rapidly rising. I suppose that we have 35 or 40 per cent of non-Christians. You will readily understand the great influence that will go out into the Moslem communities when these children have been trained for several years in the missionary schools.

It was very interesting last month to see two Moslem girls from the mission school here in Beirut attending a course of lectures to the theological students on Mohammed. They expressed themselves as desiring to find out exactly what the truth was about their prophet.—Rev. James H. Nicol.

THE OTHER SIDE, IN INDIA.

We have been thinking mostly of late of the expanding place and power opened to native Indians in the church and in the political field, but there is another side, the burdens involved by this assumption of increased responsibilities.

Indian constitutional reforms have established in theory that there is no dominant race in India. That means that the handicap on Christian missions as representative of a dominant race has ceased in large measure to exist, and will altogether disappear when India has full responsible government.

The weight of modern conditions is going to fall on Hinduism and Mohammedanism

as India is given self-government. Hitherto the weight of things has been on the British government, and these religions have sheltered under it. Theirs has been a protected position. Now the weight of modern conditions will come straight on these religions. In all probability it will crush them. They are not built for a democratic future. Lecky in his "History of European Morals" says, "There is one example of a religion not subverted by its contact with modern civilization, and that one example is Christianity." It can live in a progressive scientific age. These progressive world currents will sweep through the Hindu and Moslem world, and will find their inherent weakness.

An illustration is afforded by a missionary of the Reformed Church.

An earnest Moslem college student came to him after the close of one of his addresses. He said:

"Don't you think that Mohammedanism is also democratic?"

"Yes," the missionary replied, "very democratic toward Moslems; but does your democracy extend to man as man, or man as Mohammedan? What is its attitude toward the non-Mohammedan,—is it democratic there?"

He replied that he was afraid it was not. Then he said:

"Don't you think we could change it?"

"Yes," the missionary said, "you could, but when you got through it would not be Mohammedanism."

Then he replied: "I have been thinking about this matter a long time. Could we not put together Mohammedanism and Christianity, and make them one?"

Asked how we could do it, he replied: "Christ lived a very high, noble, holy life, and he never married. Now Mohammed did marry, so I would suggest that we make Christ the theory of religion and Mohammed the practice."

A splendid compliment, and one could scarcely get a more vivid contrast between the two religions! One stands for a call out of the lower into the higher, the "ought-to-be" standing over against the "is," and asking it and helping it to come up higher, even to Christ; the other religionizes the lower "is," and asks it to stay where it is, even at Mohammed. But the world is under the call of a higher, and cannot stay.

MISSIONARY CHURCHES.

The church on the mission field, while primarily founded on missions, is also missionary.

On Christmas Day, 1905, **the National Missionary Society of India** was organized. The object of the society is to evangelize parts of India unoccupied by foreign missions with the help of Indian men and Indian money, and of laying on Indian Christians the responsibility for the evangelization of their own country. This is home missions.

At the meeting of the General Assembly of the **Indian Presbyterian Church** at Allahabad in December, 1921, Rev. A. Ralla Ram, pastor of the church in which the Assembly convened, made an impassioned plea that the Indian church should send missionaries to other lands. Tibet and Mesopotamia were suggested as possible fields of foreign mission effort. A committee was appointed to formulate such a society.

The Presbyterian Church of Chosen is sending out foreign missionaries to all of her greater neighbors.

Northward, eight pastors minister to 100 congregations across the border in Manchuria; two more preach to Koreans and Russians in and around Vladivostok in the nearest corner of Siberia; a Korean pastor shepherds 25 groups far up in the center of Siberia; and this little Korean church is the only Protestant denomination in the world preaching to the Russians in Siberia. Southward, two pastors work in the great Island of Quelpart in the Yellow Sea. Eastward, a single Korean ministers in Tokyo, Japan, to eight congregations of Koreans and Japanese. Westward, four pastors and a doctor, with their wives, are conducting 16 churches and six day schools among a population of over 1,000,000 in a territory 20 miles square far over in Shantung, China. With the work in this area the American missionaries have nothing more to do.

The new **National Chinese Home Missionary Society,** started in 1920, is conducted by an executive committee composed entirely of Chinese men and women. They have sent their first missionaries to the dis-

The normal foot of an American woman and the bound feet of a Chinese woman.

tant province of Yunnan, a man and four women. The first missionary sent was a woman doctor from Canton, a graduate from the Hackett Medical School. A member of the second party was a recent graduate of Ginling College, another was from the North China Union Women's College. This missionary society has a candidate department, which is very strict and sends only the very best obtainable to the field. The finances of the society are in excellent condition; 5000 mite boxes have been made, and 4000 already distributed. The Prayer Union has been started with a membership of 400 people, and members of this Union promise to pray for the work of the society at least once a day.

The distance these missionaries have to travel to their work in Yunnan is as great, in the matter of time, as that of American missionaries to China. The people of this part of China are as different in all their ways from the Chinese missionaries who are going in to them now as are the Chinese to the American missionary. Their language, their dress, their customs are all very different from that to which the Chinese missionary is accustomed.

Great sorrows are the forcing-houses of the soul. Misfortunes often mature character.

THE BAD WOMAN OF THE TOWN.

Mrs. Harry Strachan.

She was "una señora mal criada." The writer knows well what this term means as applied to children. "Niños mal criados," "badly brought up children," are the rule, not the exception, in those countries. But I am afraid that the term means something much more serious when used to describe the bad woman of the town. As a matter of fact, her story and that of the woman of Samaria have many points in common. There was a day when she too jumped to fame and leadership in the town where her reputation was so bad. Perhaps that was why,—it was just because she had nothing to lose.

It was the day the Bible-seller came to the town. Quite a few New Testaments and Scripture portions had been disposed of, and the good colporter was thanking God for his success, when the cura got wind of what was going on, and immediately took the warpath. His plan of campaign was simple and effective: he just followed in the Bible-seller's wake, gathered up the books, and burnt or otherwise destroyed them.

When he reached the bad woman he demanded the book she had bought. Being what she was, a bad woman, badly brought up, she flatly said "No," entirely regardless

of the reverence and fear,—and the last by no means least,—that was due to the keeper of the keys of heaven. Such a thing had never been heard of.

"Woman, give me that book."

"No señor, es mío; it was my money that bought it."

"Desgraciada, do you not know that it is a prohibited, an immoral, a condemned book?"

"No se, señor, but I propose to read it and see for myself."

And the bad woman was so utterly regardless of all established standards that she persisted in believing she had a perfect right to that with what her own money had purchased!

Of course the whole pueblo was scandalized, but the upshot was that the only Bible which escaped the vandalism of the priest was in the hands of the bad woman of the town. But then, she had no reputation to lose!

Without loss of time she carried out her determination to find out what were the terrible things contained in the unlawful book for the possession of which she had defied the priest. And she found them, but strange to say, they were familiar to her, they were her own things. The Book told her "all things that ever she did." It told her besides many other things so wonderful and so new that she could not keep them to herself. You see, she had no reputation to lose, and this was something so beautiful she could not hold her peace. To one and another the good news was told, and they began to come, singly and in groups, to listen as she read from the wonderful Book. They came, and they continued to come until that Bible was well worn, from Genesis to Revelation, to satisfy the eager thirst of those who hitherto had not known the gift of God, but who through the pages of that blessed Book were now drinking of the Water of Life.

When the Bible-seller went back that way another time they all wanted books, and he told me that on that and on a subsequent visit he was completely sold out. Nor was there any Bible-burning on either occasion.

How many were converted? Yes, one expects that question. I do not know. The dear fellow who told me the story is just a simple soul who goes scattering the good seed. He knows nothing of statistics, nor of the modern art of self-advertisement, so he did not say how many were converted. But his face shone as his thought traveled back to the town where the bad woman lived, and in his soft Spanish he repeated, "Gloria a Dios! Gloria a Dios!"

After all is not that the most fitting termination to the story? For of course there were conversions. Was not the living seed sown, and is not the promise for harvest sure, "My word shall not return to me void"?

Yes, indeed! Glory to God! Glory to God!—"Latin American Evangelist."

TURNED TO GOD FROM IDOLS.*

Miss Christiana Tsai.

First, I want to bring to you my own deep, personal thanks for all that you have done individually and as a nation to bring the joy and the love of Christ to us in China. You have the gratitude of many thousands whose lives have been transformed by the power of Christ, and who long for your prayers that they may serve him more faithfully. You have the thanks of China as a nation for the many blessings she has received through Christianity, even though so many of her great population have not yet been reached with the message of Christ.

I will not attempt to give an address, but only to tell you something of what the gospel of Jesus Christ has done for me and for my family. When I speak to you of the former wealth and position of my family, I hope you will pardon me, and understand that it is simply because I am trying to give you a picture of what it means for a girl to live without Christ, what it means to be in a home where the name of Christ was never known, and what it means to live without him in any of the relationships of this life.

For about thirty years my father had a high official position in Nanking, a very old city on the bank of the Yangtze River. He had twenty-four children, eleven boys and thirteen girls, and I am almost the baby of the family. I have eight brothers-in-

*Northfield Women's Foreign Missionary Conference, July 1922.

law and eight sisters-in-law. My father had a house of about one hundred and fifty rooms for us, and we had about one hundred servants. People naturally thought that we were happy because we were rich and had everything we needed for our comfort. But, ah, friends, we lacked the most important thing in the whole world! We did not have Jesus Christ in our hearts, and we were not happy.

My mother always thought that the worshiping of idols would make us happy, so we had a temple in our own garden for the idols. Oh, certain it is we worshiped them day and night, and repeated many kinds of prayers to them! It was considered to be a sin to use for food anything that was alive, so on certain days we stopped eating any kind of meat, fish, and even eggs; we ate only green vegetables. Were we happy? No, friends, we were not happy, because the name of our Lord Jesus Christ was never mentioned at our family table.

We Chinese girls were not allowed to go out without a proper chaperon, we were not even allowed to go into our own kitchen on account of the men cooks there. Since we were not allowed to go out, we had no friends,—I did not even know the meaning of the word "friendship" until I came in contact with Christianity. Yes, we had many, many slave girls, but they were not our companions. Yes, we had much jewelry, but jewelry could not comfort us in time of loneliness, in time of trouble. So we girls just played cards and often gambled day and night in order to pass the time. Were we happy? No, friends, we were not happy, because Jesus Christ was not a personal friend and did not have control of our conduct and our thoughts.

I was such an unhappy girl! Life did not mean anything to me. My constant wish was that I would commit suicide, and thus end my life.

When I was a little over ten, my father was very sick; and oh, I loved him so, and I thought I would rather die for him! People said that if a parent is sick, if a child is willing to cut a piece of flesh from his or her body, and boil it, and give the water to the sick parent to drink, the parent will be cured immediately. I heard this superstition. So I went to my room and locked the door. I first knelt before a god, and then I bit my flesh between my teeth and cut it with a pair of scissors real thick, without any anesthetic. It happened that the pair of scissors was very dull, and I had to stab twice before I could cut off that big piece of flesh from my left arm. It was a hot summer afternoon, and I had nothing to help me but some ashes from an incense burner. Having never heard a single word of the proper care of a wound, I just put some ashes on the open wound, and wrapped it with a soiled handkerchief that was lying near. I boiled that piece of flesh, and took the water to my father to drink. It happened that he put his head right on the very spot where I had cut, and I nearly fainted from pain. This superstition was that I must not let a single soul know about it for one hundred days. If I should let anybody know about it, my father would die immediately. So I could not even go to see a doctor about it for one hundred days.

After my father got well he often took me to the theater. Was I happy then? No, friends, I was not happy. I was so unhappy that I wanted to become a Buddhist nun. That meant I would cut off my hair, and leave my home, and stay in the temple for life.

Oh, the Lord was good to me! In a wonderful way God opened the door for me to enter a mission school in Nanking, and it was in the mission school that I first heard the dear name of our Lord Jesus Christ. One autumn morning we girls had to go to a university to hear a notable preacher. He said this: "As long as there is life there is hope. The sun may shine on many dirty and ugly worms and insects. So it is with our souls. Jesus Christ is the sun of righteousness, but if we refuse to let him come into our hearts we will have many kinds of sins there; we will never be happy." His words touched my heart.

One day as I was sitting on a big stone I suddenly remembered what the preacher said. I put a stick under the stone, and lifted it, and oh, I saw many kinds of worms and insects crawling away as fast as they could when they saw the beautiful sunlight! I heard a sweet, gentle voice saying to me, "Little girl, you are just like this stone! Outside it is big, white

and smooth, but it covers many a sin." I did not know what to say, so I just prayed, "Lord, save me and help me to understand thy words!" And by and by I gave my principal a big surprise by telling her I wanted to join the church.

I was baptized without permission from my mother or my brothers, for I saw clearly it was my privilege to confess my faith in Christ and then bear the persecution that was sure to come from the more than one hundred members of my family, who knew nothing of the life in Christ and who were bitterly opposed to it. After I was baptized I wrote a letter to the wife of my favorite brother, asking her to tell my mother that I had joined the church. When my mother heard this news she wept for seven days and seven nights, and then sent for me to come home immediately. When I got home, all my brothers and sisters persecuted me in every way they could think of. But I never said a word, because I remembered how the dear Lord Christ was crucified on the cross for me. His blood shed on the cross bought me. What was there that I should not be willing to suffer for him?

One day I begged my mother with tears to accept Jesus Christ as her personal Saviour and Master. She said this to me:

"When I am in the coffin, and the lid is nailed down, I will believe in him."

According to the usage of the Chinese language it is the strongest way of saying that my mother never would become a Christian. Humanly speaking it was impossible for her to become a Christian, but here is my little prayer book. Beginning April 24, 1914, one of my dear friends and I fasted and prayed for my mother every day. Thank God, on June 11, 1916, a little over two years, my little mother and two of my sisters-in-law and one of my brothers were baptized in one of the churches in Nanking!

After my mother was baptized she went into the temple where she used to worship idols. She threw all the idols to the floor except one, which she gave to Mary in remembrance of her love and her prayer. When my mother threw the idols to the floor she said to them:

"You have deceived me for many, many years. I am not going to worship you any more."

At the same time my mother tried to do some personal work among women, and the Lord did use her to lead some earnest followers of Buddhism to follow our Lord Jesus Christ.

Just the other day we counted up. Now we have twenty-two Christians in our family. Thank God, it may be impossible with man, but not with God, for with God everything is possible!

I have been a Bible woman for seven years. I love to call myself a little Bible woman, because I think it is the most beautiful name in the whole world. Friends, if you should find it difficult to remember my Chinese name, may I ask you to remember me as the little Chinese Bible woman in your prayers? Pray for us and for our work in China!

I want to thank you again with all my heart for your love and interest in China. If it had not been that you sent missionaries to China to tell the love of our Lord Jesus Christ, my family and I would never have had the joy and the love of knowing the Master, and the privilege of serving him in the past seven years. But now I beg you to remember there are still hundreds and hundreds, millions and millions of women in China in darkness as I was. For Christ's sake who will say, "I will go; I will go to that land to tell them the love of our Lord Jesus Christ"?

The forward movements or promotional organizations of the denominations must unite, not separate, the **financial and the spiritual ideals.** Financial support for the church is not simply a business proposition to be handled mechanically through schemes of budgets and apportionments; if it is to be permanently sustained at a high level, it has to rest back on a deep spiritual foundation. We must be on our guard constantly to see that the right motives are appealed to. To appeal for support for the church on the ground that religion helps business, or for missions on the ground that trade and security follow the work of the missionary, is subtly to undermine the real power of the Christian religion.—Robert E. Speer.

"BUT PRAYER . . . ."

Is it any use to pray?

Do prayers get anywhere?

Outsiders hear professing Christians talk about prayer, they note the number of prayer meetings, so called, that are being held, and as they see no visible results they ask what it amounts to, what results are accomplished.

Even believers are bothered. Yes, we believe that God hears prayer, but we do not seem to get answers as we would like. The results are meager at best.

Now there are two ways to approach and examine this subject of answers to prayer.

One may be called theoretical, that is, taking the Bible and seeing what it teaches about prayer and its answer. The inquirer who follows this plan cannot fail to reach the conclusion that God certainly invites and promises to answer prayer. Some of the promises are absolutely unconditional, and are to be claimed unconditionally. Other promises are conditional, there are certain "Ifs" to be fulfilled by the petitioner. If a person prays unwisely or amiss, if prayer is short-sighted or selfish, regardless of conditions and factors that should receive consideration, the prayer may be answered by "No," or in other ways than we have asked. But theoretically our textbook the Bible teaches that God does indeed hear and answer prayer.

Another way may be called more practical: it is to get facts. Are you certain from experience that God hears prayer? Can you look back on a chain of circumstances and see God's hand? Do you follow up your prayers, and check up how many have been answered in the way you asked, or in any other way? Can you put your finger on definite answers? Personal experience is always the unshakeable argument.

Now the Bible helps us here too, for there are dozens of cases from Genesis all the way to Revelation of object lessons and practical proofs of answered prayers. Among the most detailed and striking of them is the case of the group of believers at prayer in Acts 12.

The conditions at the moment were these. A fresh wave of persecution had broken upon the Christians under Herod Agrippa in the year 41. Hitherto the Roman power had done them justice, but now for the first time they had to endure political persecution. The apostle James was slain with the sword. Seeing that the Jews were pleased with this murder, Herod ordered the arrest of Peter, who was thereupon seized and thrown into prison until the Feast of Passover was over. Unusual precaution was taken to keep him. Sixteen soldiers were detailed to guard him.

"But Prayer . . . ."

What could the Christian brotherhood do under these conditions? How could they help Peter?

There was almost nothing they could do. They were relatively few in numbers, and uninfluential. Both political and religious leaders were leagued against them. The common people were hostile. They were all in danger, not knowing who would be seized next. They could not fight, they could not flee.

There was just one resource left to them, just one thing they could do,—pray! "Peter therefore was kept in prison, BUT PRAYER was made earnestly of the church unto God for him."

"But prayer . . . ." That word "But" is a small word, but great issues may turn upon it. Here it switches the course of events away from the human to the divine, from Herod to God. It introduces elements that Herod and all his soldiers cannot meet or overcome. A barrage of prayer is thrown across Herod's path.

What good did their praying do? Did it have any results? In this tussle between prayer and prison, which won?

God's Answer, and How it Came.

Herod had taken adequate precaution against escape of the prisoner, or rescue by his friends, but no precaution against God. The gates were locked and guarded, the prisoner was double-chained, but the way overhead was unguarded. An angel dropped down from heaven, and none of Herod's devices were worth a snap of the finger.

How naturally the story reads, in spite of the supernatural elements! How real it sounds! What precise detail is given! Peter is losing no sleep, though there is only a step between him and death. The light which dissipated the darkness, the angel striking Peter in the ribs to awaken him, the directions he gave Peter about dressing

himself to leave, none of his belongings to be forgotten, Peter's mute obedience, not knowing whether he was asleep or awake, no undue haste, everything quiet and orderly; then the angel leaving Peter after they had gone a block, and finally Peter pulling himself together, his assurance that it was all real, all true,—he was really free, by the hand of God!

The church's prayer for Peter was answered by his release by God's direct intervention.

How the Answer was Received.

Did the group of believers see in Peter's liberation an answer to their prayer?

The scene changes to a certain private house in Jerusalem where they are on their knees. As soon as Peter comes to his senses he makes his way to this house, and knocks for admittance. And here again we get some vivid and human touches.

A maid named Rhoda came to answer the knock. Why? Was it her duty to do so as a maidservant in the house? Or was it courtesy, as one of the younger people present? Or was she glad to get a chance to slip out of the prayer meeting? Anyhow she recognized Peter's voice, and was so carried away with joy at hearing him that she turned around and hurried back to tell the others, forgetting altogether to let Peter in, and leaving him standing outside, scared, no doubt, lest his absence should be detected by the Roman guards and lest they might come running around the corner of the block at any moment, hunting for him.

How did the praying company receive Rhoda's announcement?

They said: "You're mad!"

But evidently Rhoda was not that excitable, hysterical sort of girl that you do not know if she is speaking the truth or not, and when they could not dispose of her that way they said:

"It's his angel!"

They did not believe it was flesh-and-blood Peter. However, the knocking continued, and when at length some one went and opened the door and Peter himself walked in, they were amazed! His deliverance astonished them.

No wonder the world questions the value of prayer when Christians themselves are so slow-witted in regard to it! The answer to those people's prayer had to keep hammering for recognition. If Peter had grown impatient and turned away from that house before some one finally let him in, what a loss there would have been, but the whole fault would have been on man's side, not God's.

"TO KNOW THEE AND CHRIST."

Rev. J. H. Jowett, D. D.

Who, then, is this Christ-God, the One who is the only true God, and whom to know is life eternal? It is God as revealed to us in Jesus Christ our Lord.

Every line in Christ's life is a lineament of God's character. No line is delusive. No line is tentative. Nothing is guesswork, everything is truth-work. When we look at Jesus Christ, wherever he is, and whatever he is doing, we can say concerning anything and everything:

"That is exactly God! That is just how God acts!"

It is not only that Jesus is an interpretation of God: he is more than that,—he is the projection of God. When we listen to him we are listening to God. When we look at him we are gazing at God. In everything we can have this confidence: that is just what God is, in mood and spirit, in attitude and act. "He that hath seen me hath seen the Father." And so from Nazareth to Olivet every line in the life of Jesus is a lineament of the face of God. Christ is the express image of the Godhead bodily. In everything his life exhibits God. "And this is life eternal, to know thee and Jesus Christ."

And this Christ-God is declared to be "the only true God." But here again we cannot make any real headway on the road of interpretation unless the word "true" receives a far deeper and more vital content than we give to it in ordinary use and conversation.

Truth is often confounded with mere veracity, but there is a very serious difference. What is the difference? Here is a man about to give evidence in a court of law.

Before giving his evidence he takes the oath. He promises to speak the truth, the whole truth, and nothing but the truth. And then, perhaps, he gives an account of some appalling outrage, and he gives the details of the outrage precisely as it happened. Or a man tells an indecent story in what he presumes is congenial company, and when someone protests against the dirty intrusion he attempts to justify the narrative by asserting that it is true.

"Well, after all," he says, "it is true!"

No, it is not true, even though everything happened as he told it. Nor is the police court story true, even though it be a precisely accurate transcript of events. Neither story is true in the New Testament sense of the word. They are veracious, but they are not true. They are accurate, but they are not true.

What is the difference? Veracity is correspondence with fact; truth is correspondence with beautiful fact. Veracity corresponds with reality; truth corresponds with ideal reality. A veracious story may be shameful; a true story can never be shameful. In the New Testament sense, truth is reality that is holy, and therefore it is beautiful. In the New Testament there is no such thing as shameful and ignoble truth. "I am the truth," says Jesus; and nothing is true whose character is not in harmony with him.

It is this deep usage of the word which we have to take with us when we interpret the teaching of our Lord. Truth is truth of substance, it is integrity of being, it is essential rightness. Truth is clean, and sweet, and lovely. "Whatsoever things are true, think on these things."

And now lift all this wealthy content of the word into the sentence of our Lord, "thee, the only true God!" And what is this truth but the beauty of holiness, the beauty of wholeness, rightness expressing itself in goodness, faithfulness revealing itself in loveliness, judgment going forth in sacrifice? The absolutely true is the altogether lovely. God is truth, and therefore God is love. "Send out thy light and thy truth! Let them lead me, and let them bring me to thy holy hill!"

Now, to know the Christ-God is eternal life: "This is life eternal, to know thee and Jesus Christ." And as I urged the deepening of the word "true," so I must ask for a deepening of the word "know."

Rev. John Henry Jowett, D. D.

It must be deepened if we are to begin to understand the teaching of our Lord. Jesus used every word in its amplest and most vital sense. No word of his is ever like some empty shell which is cast up on the beach. Every word is the home of life. Every word is as full as it will hold of vital and wealthy significance. It is so with the word "love," it is so with the word "faith," and it is so with "blessedness," and it is so with "meekness," and "joy," and "life," and "peace." They are all big, healthy, red-blooded, muscular words, and compared with our usage of them they are like virile athletes by the side of anæmic invalids. And in this brawny, stalwart fellowship you will find this word "know."

How do we use the word "know"? Well, for one thing, we use it to express the result of mere observation.

"Do you know So-and-so?"

"Oh, yes, I know him; I have often seen him at the club!"

And yet you may never have spoken to him. You may imply only the knowledge of recognition. You can distinguish him from other men. Indeed, we sometimes add the limiting words and we say:

"Oh, yes, I know him by sight!"

And there were multitudes of people, in the days of his flesh, who knew our Lord by sight; but they did not really know him. It was the knowledge of recognition; it was not the knowledge of communion.

But our usage of the word has deeper ways than these. We profess to know when we are declaring an act of understanding. In this sense, to know suggests some triumph of the intellect. The reason has traced out some intricate pathway, and it has so far completed its journey that it is able to say, "I know." It is an intellectual apprehension. And there are many who have got thus far in their relation to Jesus; but they do not know him with the knowledge which is eternal life. They may be able to understand many things which he said, but they do not know him. They may be able to expound his word, and yet they may not know him. They may know much about the Christ-God, and yet not know him with the knowledge which is eternal life.

What, then, is it to know God? To know God is to be like him. This kind of knowledge is not an apprehension of truth, it is an appropriation of life. It is not so much perception as reception. It is not so much comprehension as communion.

Let me offer an illustration. Here is a man in distress. He is sitting in the cold loneliness of bereavement, or he is enduring pain which at night makes him impatient for the morning, and at morning makes him long for the night. One comes along who offers some philosophic interpretation of death, or some intellectual solvent of the mystery of pain. He says he has thought a great deal about it, so much so, indeed, that he is emboldened to say, "I know." He speaks with the confidence with which Elihu spake to the afflicted Job: "Therefore, I said, Hearken to me; I also will show mine opinion. . . . . I said, I will answer also my part, I also will show mine opinion. For I am full of matter; the spirit within me constraineth me. . . . . My lips shall utter knowledge clearly." Yet Job had no quickened response to the intellectual apprehensions of Elihu.

But suppose that another had come along who had carried a similar burden, and carried it on the same rough, darkened road, with lamps out and tempests blowing, might he not quietly and deeply have said to Job, "I know"? And that word would have been filled with a vital kinship that would be as a Masonic grip to this man who was crouching on the dust-heap in misery and pain. In such deep relationship, to know Job was to be like him.

Now lift up this higher use of the word to its supreme application. "This is life eternal, to know thee." To know God is to be like him, to know him is to share his life. That is everywhere the teaching of the New Testament. It is not the knowledge of intellectual grasp, it is vital communion. It is knowledge through life. To know is to be like. And the culminating word of testimony, the supremely illuminating word, takes us into the dim and mysterious relationship of the Godhead: "As the Father knoweth me, even so know I the Father." It is the perfect knowledge of perfect likeness. It is the oneness of unbroken communion. "I and my Father are one." To know is to be like. To know God is to share the life of God. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

There is only one step further, and it is vital. How can we have this knowledge which is the communion of life, even the fellowship of the life of God? Is all that we have said in the realm of illusion, and when we are thinking about these things are we the victims of waking dreams? How can we share the life of God?

This is the answer of Christ: "I give unto them eternal life." Life that makes us like God, and which gives us the knowledge of God, is the gift of Christ. We do not struggle to it, we just receive it.

There is no other way. It is not self-created. I cannot wish it into being. It is not the product of my will. I cannot generate it by any devices born of human wit. What man-made fountains can I visit where the mystic waters are flowing? In what cultivated fields of human blessedness can I find the vital springs? Art says, It is not in me. Music says, It is not in me. Science says, It is not in me. Philosophy says, It is not in me. Culture cannot give it. Money cannot buy it. The church cannot supply it. Christ alone can give it. "Thou of life the fountain art!" "I am come that they might have life, and that they might have it more abundantly."

THE LORD'S PRAYER.*

Rev. F. B. Meyer, D. D.

The Lord's Prayer, or as it is better to think of it, the disciple's prayer, seems to stand like a temple of white marble which has been excavated and built up by the hand of Jesus Christ himself.

It consists of two main divisions, which communicate by a smaller corridor. I will not now speak about the invocation, "Our Father which art in heaven," nor about the doxology, "Thine is the kingdom, and the power, and the glory, forever and ever, Amen," but deducting those two portions, we have seven petitions left, of which the middle says, "Give us this day our daily bread." In this, I am accustomed always to add, not simply the daily bread of my body, but the daily bread of my mind, of my affections, of my imagination. Give me love enough, give me beauty enough, give me thought enough, give me guidance enough! In the gift of my Father I would seek the gratification of every hunger of which my nature is capable; not making stones into bread, not taking bread from the forbidden tree, but being content to take the bread for the satisfaction of every part of my nature as God my Father, who made me, knows what I need. And let me say, it will bring an almost infinite rest into your heart if you are prepared to take the daily bread as your Father's gift, not asking for more than he gives, but being content with what he gives, and knowing that if he does not give just what you would ask, he gives himself, who is all you really need, "for man shall not live by bread alone, but by every word of God."

Upon the one side of this common petition, common to all men, there is the heavenly aspect of this wonderful prayer; I mean, that part of it which is trodden not by ourselves alone as sinful creatures, but by archangels and angels and holy beings who have passed the river. This heavenly portion is entered by one great door in three parts, "Our Father." Jesus enters as the unique Son, the angels enter as unfallen creatures, but we enter as sons alive through the divine Son, in the enjoyment of the spirit of adoption. Together,—the blessed Christ, unfallen beings, and we, redeemed and adopted,—join in saying, "Hallowed forever be thy nature and name! Thy kingdom come in all ages and in all worlds, breaking from world to world in an everlasting dawn! Thy will be done on earth and in heaven!"

But neither Christ nor holy spirits can follow us as we pass through into the more earthly side of this prayer, upon which I desire to join with you specially in thought, because it presents to us God's message about sin. You perceive that in the three petitions that lie upon the earthly side of this wonderful prayer there are three thoughts about sin. "Forgive us our debts, as we forgive our debtors": there is sin which has been yielded to. "Lead us not into temptation": there is sin which has been withstood. "Deliver us from evil": there is the sin of the heart, the deep inner sense of selfishness and evil of which they are aware who have learned to know themselves. O Spirit of God, brooding over this assembly tonight, wilt thou not lead us unerringly that we may know ourselves as we are, and having learned ourselves, know better what Christ is, who was and is and is to come, the Lamb of God that taketh away the sin of men!

I

You will please notice, then, that there is the acknowledgment of sin committed.

Mark that little conjunction, "And." "Give us this day our daily bread": there is the recurring need of every part of our nature for its bread,—"AND forgive us our debts." From this I gather that as we daily need bread, so we daily need forgiveness. I am aware that we may be kept a whole day without conscious sin. You will note that here, as always, I emphasize the word "conscious," because we hold that whilst every one of us has a right to be kept from conscious sin, there is constant need that we should daily say, "Forgive my debt, as I forgive my debtor." Forgive me if I seem to presume upon my position here to cut clean counter to your cherished thought, because I have met many people who have

* Northfield General Conference.

laid aside the Lord's Prayer, refusing to use it because they say they have reached a position in which they are no longer conscious of sin, and do not, therefore, need to ask for daily forgiveness. I would not for one moment suggest that they are not transparent and truthful, but I feel that they minimize the true conception of sin. If they understood sin as I believe the Bible teaches it, and as it is in God's sight, they would be the first to confess their need for forgiveness.

In my own church, where we used the liturgy of the Church of England, we confessed that we have done the things that we ought not, and have not done the things that we ought. I hold that sin as much consists in not doing the things that we ought, as in doing those things that we ought not (James 4. 17). There is an infinite chasm between our highest convictions of duty and those heavenly and lofty demands for a holy, devout and consecrated life which we would reach if we were perfectly holy. There may not be conscious sin on our part, but in the sight of the most holy God all coming short of his glory needs the blood of Jesus Christ to cleanse, and the imputed righteousness of Christ to cover. By reason of our failure to love both God and our neighbor with all the heart and soul and strength we need at the end of the day to say, "Forgive us for having failed to pay our debts and to fulfil our obligations!"

People seem to themselves to be very good because they compare themselves with those who are worse than themselves; but how different would their estimate be if they compared themselves with such as were better, and above all, with the eternal God! Therefore I hold with the Westminster Catechism that sin is a want of conformity to the law of God. As surely as you and I live near God we are refraining from doing things today which we did five years ago innocently, unconscious of their wrong; and five years from now you and I will see things to be wrong in the growing light of eternity as it breaks upon us, which today we permit, but which then we shall abjure. We may not now be conscious of their wrongness, but judged by the absolute standard of God they are as much wrong and as much need the precious blood as they would do if we ourselves were wholly conscious of their wrongness; so that, without delaying further, I think we must all admit that if that view or definition of sin be the correct one, there will never come a day in our lives when we shall not feel ourselves to be needing the forgiveness of God. And when we take the Lord's Supper, when we place the wine to our lips and remember it is the wine of the new covenant, may we not always as we sip it say to our Father, "Father, I hold thee to thy pledge in the new covenant, Thy sins and iniquities will I remember no more!" Though you remember your sin, God forgets it; he wipes it completely out. And I want to say to men or women who until this night have not been sure of this, that if whilst I speak they will lift their hearts to God, stained with sins of trespass, of wilful, conscious, presumptuous sin, and sad too with the sense of failure and shortcoming, as they bare their hearts to the Father and ask him to forgive, he will put their sin so absolutely away that they shall be as though they had never sinned!

II.

I do not want to dwell too long on the next point about temptation, but you can easily see that temptation is necessary as our discipline, or God would not lead us that way.

Of course temptation may mean testing, trying. God tempted or tried Abraham. He cannot be tempted of evil, neither tempts he any man. Yet it seems necessary that God should lead us by the way of temptation, not tempting us, but allowing us to come into positions in which we may be tempted.

God tests us that we may step up; the devil tempts us that we may step down. God tries us to reveal to us the fulness of Christ; the devil tempts us to involve us in ruin. Now Jesus Christ is full of grace, full of pity, full of purity, full of strength; and God our Father permits us to come into temptation that we may know our infinite need of Christ and appropriate him, so that we not only resist temptation, but may take from Christ the opposite grace, which is resident in him, for our help; and thus temptation becomes a means of grace. That is where you, perhaps, have failed.

I was speaking years ago, in a circle of friends, of the joy of surrender to Christ.

Oh the rapture of it, but still it was a surrender, a giving up! When I was through, an old clergyman rose on the other side of the room, and said that he had learned not to give up, but to take. We all listened. What did he mean? He said:

"I am a man of quick temper, and was always being overcome by my besetting sin. One day I was taking a children's class. They were very irritable and unruly, and my temper, as usual, was bursting forth, when, instead of resisting it, I turned to Christ and said, 'Thy patience, Lord! Thy patience!' And instantly the patience of Christ came to my heart, and I could have borne three times the number of children making any amount of noise, because of the deep, deep patience in my soul."

And he added: "Ever since that hour, whenever I have been tempted, I have turned to Christ for the opposite grace. In impurity, thy purity! In pride, thy humility! In cowardice, thy strength! In temptation to self indulgence, thy continence! And," said he, "I have thought that every time the devil came to tempt me it was probably permitted by my Father that I might know my own weakness and take an additional increment of the Saviour's character."

That was a new thought to me.

Is not this the manner in which you act now? You say, "I will never yield again; I will gird myself; I will stand foursquare against temptation." But if you were abiding in the Holy Spirit of God you would learn to take from Jesus Christ all his sweet grace, and you would have even more of Christ in the dark valley of temptation than on the mountain side. I notice that the 23rd Psalm talks ABOUT Christ when one has the green pastures and the still waters, but the soul talks TO him in the valley of shadow: "He leadeth me. . . . . Yea, though I walk through the valley of shadow, THOU art with me." When we say to our Father, "Lead us not into temptation," I suppose we mean, "If it is possible, teach me the same lesson by a less terrible experience; but if I may not know what Christ can be except I take that dreaded path, then be it so! Lead me not into temptation if the same results can accrue in some less painful and perilous way, but if they cannot, then lead me, but hold my hand, and all the time help me to possess and appropriate Christ!"

III.

"Deliver us from evil!"

Why is it that we are always planning our own comfort, even at the expense of others? What is it that makes you irritable if another excels you or takes your place? What is it in a preacher that is jealous when another man is put to the front more often than ourselves? What is it in a singer that does not like to be excelled by another voice? What is it that feels and resents an insult so quickly? What is it that will go five years without forgiving another?

Don't lay it on the devil: there is something in you and me. You call it original sin. Perhaps so, but there is a great deal that is original in this sense also that it has its origin and fountain in ourselves. What is it? It is self.

A young lady, a teacher in psychology, was in the audience the other day, and she came to me afterwards and said:

"We are taught that there are three things on which we are to insist: heredity, environment, and the realization of self. Now," she said, "you seem always to be dealing self to the death. Why do our teachers insist on the realization of self?"

I said: "I want that word 'self' for my purposes; will you allow me to substitute the word 'personality' for 'self' in your psychology? Everybody ought to realize his own personality, and to make the most of the human nature that God has given him. I am not using the word 'self' in the sense of personality, or the make-up of our human nature, but of the selfish principle, which is ever endeavoring to assert itself."

I quite agree with psychologists in this, that you have every right to give the world the full benefit of the nature, the unit, that you are, but I am now speaking of that blight which spoils us and which we know as egotism or self-will, the self principle that frets until it is recognized.

Allow me to lead you a step further. Within the last few hours a friend came to me and said that for the last two years he had been seeking after a happy expression which he saw on another's face, and he said, "I want to look as happy as that man did. How can I?"

Have you ever felt that way? I found that all through these two years he had been seeking after an experience of happiness.

I was obliged to show him that even here there was the craving of the self life.

Are you prepared to have your prayer answered? Will you go home and utter this prayer to the Father for deliverance, and hand over the matter to him, and take the first step tonight? As my friend and I spoke together, I turned to him and said:

"Will you tonight yield your will to Christ?"

"Yes."

"Do you believe he takes your will now yielded?"

"Yes."

"Having yielded your will to him, are you conscious that Christ's will collides with anything in your life?"

"Yes."

"Will you give it up?"

"It will be a hard fight."

"Will you give it up?"

"I don't know how I can live without it."

"Will you give it up?"

"I cannot easily."

"Will you let Christ take it?"

"I will."

This is the first step. Now, are you also ready to be delivered from the power of the self life; and being ready are you prepared to take Christ's will as supreme; and are you at this moment prepared to give up to Christ the one thing in your life that he now indicates? You are willing; then believe that he takes it.

Now how are you to be delivered from the self life? Thus. You may be conscious of its quick susceptibility, yet always realize that it is a felon on the cross with which you have no connection, that in the crucified Christ it is done absolutely away, and look always to the Holy Spirit to give you and to continue in you the indwelling of the Son of God. It is the indwelling Jesus who takes the place of the accursed self life, so that all the time that you are conscious of the uprising of this self-spirit you reckon yourself dead to it. You do not reckon it dead, but you reckon yourself dead to it. You reckon it is a felon with which you have no connection, and you live always in communion with Jesus, and allow Jesus by the Holy Spirit to do everything within you.

Now, as I close. Jesus Christ on the cross for the forgiveness of sin, Jesus on the throne in his ascension glory to deliver us from temptation, and Jesus Christ in the heart answering evermore the demands of our life.

But you say: "I never can live like this."

God knew that, and therefore he has given the Holy Spirit, and an ungrieved Spirit, whom I want you to receive now as we bow in prayer,—an ungrieved Spirit will always mean a consciousness of Jesus. If you lose the consciousness of Jesus, his blood or his grace or himself, remember it is because the Holy Spirit of God has been grieved in your inner life. You have nothing to do with your inner life but to maintain an ungrieved Holy Spirit. The Holy Spirit will apply the blood of Jesus, the Holy Spirit will give you power over temptation, and the Holy Spirit will so fill you with the presence of Jesus Christ that the self life will have no attraction or power. My dear men and women, if I had but one message to give you, it would be, Keep in with the Holy Spirit! Walk in the Spirit, live in the Spirit, be led by the Spirit, trust the Spirit! Whatever you do, don't grieve the Spirit! If you lose the consciousness of Christ, say to the Spirit, "Spirit of God, what have I done that I have grieved you?"

A young Glasgow merchant said to me once, "Mr. Meyer, don't make too much of the consciousness of the Holy Ghost, but make much of the consciouness of Christ. I am a Glasgow merchant, and have many employees; but if ever I lose the consciousness of Christ, not the emotional joy, but the consciousness of my Lord, I go into my counting house, lock the door, kneel down, and say, 'Spirit of God, what have I done, that thou hast withdrawn from me the consciousness of my Saviour?' As soon as I find where I have failed, I confess my sin, put it right; and when the Holy Ghost is right, I do not think of the Holy Ghost, but of Jesus Christ whom he reveals."

Now we are going our several ways, going to our homes, and I charge you in the name of God, first, to receive the Holy Ghost; then until you die keep receiving Him; and then, be sure to retain an ungrieved Holy Spirit, and you will have Jesus: the blood of Jesus for forgiveness, the power of Jesus in temptation, and the indwelling of Jesus taking the place of the cursed self life. It will no longer be self,—I,—but Jesus, Jesus, Jesus only!

ISAAC WATTS: THE MAN, THE PREACHER, THE POET.

Rev. James Franklin Young.

The development of hymnology is such that as one follows its course he finds it really scintillating with truth which is not only interesting, but vital to civilization.

Music and poetry have ever had a large place in that which is highest and holiest in man. True, both of these have been degraded until they have been used to appeal to the sensual, but that is a theme aside from ours.

Probably nothing shows more clearly than its music the changes of thought of any body of people, whether it be a nation, a class, or a denomination; and he who can provide that which for more than two centuries has been most widely sung, and at the same time lighted many a darkened life, has wrought mightily, and is worthy of more than a passing thought. This is my reason for asking him who reads to spend a little time in becoming better acquainted with one whom many know, but few have rated at his real worth.

Several years ago a lady in the congregation which I was then serving said to me:

"I discover that you too are a lover of Isaac Watts' hymns, for you ask us to sing them so often."

I replied with a simple affirmative, for my selections had been made unconsciously. Had my knowledge been accurate and my wits ready I might, in all good conscience, have said:

"There is little choice in the matter, for Dr. Watts' hymns are not only among the best, but they are upon nearly every subject found in the hymnal, and the number so far exceeds that of any other writer that we must sing them."

In looking through an old copy of Dr. Robinson's hymnal, "Songs for the Sanctuary," the edition of 1872, I found that out of 1344 hymns Isaac Watts had written 210. In the latest book on my desk, one bearing the date of 1921 and having 734 hymns, I find that 49 were written by Watts. This is a very large number when we remember that he lived and wrought two hundred years ago. No other writer ranks with him in the number of good hymns produced. Charles Wesley comes nearest to him, and in each book which I searched through I found about two to one in favor of Watts.

To many worshipers the hymnbook is a compendium of theology, and the only one with which they are familiar. This being true, one does not wonder that certain choice people have held out so stoutly against the introduction of anything other than the songs of the Bible. There is something sublimely grand about much of the psalmody of Scripture.

It is only as a poet that men seem to know Watts today, but it was the preacher he was that made the poet, and it was the man in him that made both preacher and poet. Affirm it or deny it as we will, the fact remains that men are like a river which has attained its proportions by the union of two others. Man is the outcome of heredity and environment: the blood of his sires and the air he breathes; the strain of character and the obstacles he has to struggle with and overcome. So this man came to his own in part because his own came to him. He had the choicest of parentage, and the Great Rebellion was on while he was a babe: sterling worth within the home and troublous times outside.

The gist of Watts' life is this,—for we have to pick it up bit by bit,—that he was the eldest of nine children in the family of Isaac Watts, a school teacher in Southampton, England, where he was born in July 1674. "His father was a decided nonconformist, and is spoken of as a man of lively devotion, and because of this was imprisoned on the score of religion. During his confinement his wife often sat on a stone at the prison door with this their firstborn child an infant at her breast." He seems to have been a lad whose early precociousness, like that of the younger Pitt, brings discouragement to the heart of an ordinary man. We are told that "he entered upon the study of the learned languages in his fourth year at the free grammar school of his native city under the Rev. John Pinhorn, of

whose ability and gentleness as a schoolmaster he always retained a grateful and affectionate remembrance." His poetical genius developed early, for at the age of seven he composed some devotional verses to please his mother. It was while a student in the school of Mr. Pinhorn, and when he was not more than eight years old, that his promising talents and his amiable disposition induced some generous persons in that vicinity to propose that he should be entered at one of the English universities, where they would support him; but having been born a dissenter he refused the offer. In his sixteenth year he was sent to an academy in London, where he remained until 1694, or until he was twenty. This was the sum of his academic education. Whatever knowledge he acquired aside from this was self-attained.

It was in 1696, two years after leaving the academy, that he was invited by Sir John Hartopp to reside in his family as instructor of his son. "I cannot," he says, "but reckon it among the blessings of heaven when I review those five years of pleasure and improvement which I spent in his family in the younger part of life, and I found much instruction where I was called to be an instructor." "If he had not, as may all but literally be said, sucked in the principle of dissent at his mother's breast, this was a household in which of all others he would have been most likely to imbibe it."

This much for his formative years. What of the man grown up?

Physically he never grew far up. Five feet was his tallest measurement. His health was poor all his life. There seem to have been four years of illness when he was laid aside as utterly useless; at least his epitaph, written by himself, and which seems very quaint to us, runs thus:

"Isaac Watts, D. D., pastor of a church of Christ in London, successor to the Rev. Joseph Caryl, Dr. John Owen, Mr. David Clarkson, and Dr. Isaac Chauncey, after fifty years of feeble labors in the gospel, interrupted by four years of tiresome sickness, was at last dismissed to his rest. In Uno Jesu Omnia."

One day while he was sick Sir Thomas Abney invited him to his splendid home for a week. He became so dear to the household in those seven days that they invited him to stay as long as he liked, and he remained the rest of his life, thirty-six years. It was here in a little house in the garden that his best and most lasting work was done.

We seek the qualities which made this little man large, this weak man strong and great, and we find three.

First of all was his inherent humor. Little has been left to establish this, but a few short poems are suggestive. In a collection known as his "Moral Songs" we find one concerning the sluggard, which runs thus:

'Tis the voice of the sluggard; I heard him complain,
"You have waked me too soon; I must slumber again."
As the door on its hinges, so he on his bed,
Turns on his sides, and his shoulders, and his heavy head.

A little more sleep, a little more slumber;
Thus he wastes half his days, and his hours without number;
And when he gets up he sits folding his hands,
Or walks about sauntering, or trifling he stands.

The little poem against quarrelling and fighting is also suggestive:

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.

Secondly was his love for children. He seems to have been a friend of all the children in the neighborhood, and was most happy when playing with them. Probably none of us, when we have caught the heroic and martial spirit of what is most generally considered Dr. Watts' greatest hymn, the first lines of which are,

Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?

have imagined that it was the same author, a wifeless, childless man, who wrote both it and that sweet cradle song:

Hush, my dear, lie still and slumber!
Holy angels guard thy bed:
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe! Thy food and raiment,
House and home, thy friends provide;
All without thy care or payment,
All thy wants are well supplied.

A simple faith in the promises of God was a third quality which was blended with these other two. We quote his own words near the end of life, when, as he says himself, he was "waiting God's leave to die." It was at this time that he mentioned the observation of an aged minister, how "the most learned and knowing Christians when they come to die have only the same plain promises of the gospel for their support as the common and the unlearned;" "and so," he says, "I find it. It is the plain promises of the gospel that are my support; and I bless God that they are plain promises, that do not require much labor and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

That Isaac Watts was great as a preacher needs no substantiation other than this, that for fifty years he was retained as pastor of an Independent Church in London, a church which when he became pastor met in Mark Lane. Much of the time he was in poor health. There were years when he did not appear in the pulpit at all. He had no wife to be his helper, and for thirty-six years he lived at the home of Sir Thomas Abney outside of London, miles away from his parish. Possibly congregations in those days were different from the ones we know. Maybe they were more longsuffering and patient. But this we are told, that "days were set apart by his congregation for prayers for his recovery when he was ill; and many of his brethren in the ministry united in their supplications, as men deeply impressed with the importance of his life."

The themes upon which he preached were the great ones which can never be outworn. Charity, in all its full Christian sense, was one of his favorites. "I find a strange pleasure," he said, "in discoursing of this virtue, hoping that my very soul may be moulded into its divine likeness. I would always feel it inwardly warming my heart. I would have it look through my eyes continually, and it should be ever ready on my lips to soften every expression of my tongue. I would dress myself in my best raiment; I would put it on upon my faith and hope, not so as to entirely hide them, but as an upper and more visible vesture, constantly to appear among men, for our Christian charity is to evidence our other virtues." It was in this spirit of charity, and not in any loose latitude of opinion, that he said, "I am persuaded there is a breadth in the narrow road to heaven, and persons may travel more than seven abreast in it."

Dr. Watts had his struggles with the theological problems of his day. Born and bred a Calvinist, his sweet and gentle spirit found it very difficult to conform to certain of the harsher tenets of that erstwhile rigid system. It is possible that the blending of the two in him—the rigidity of the system and the gentleness of his spirit,—is why his work has lived. His faith was rock-founded, and his love was begotten of a vision of the cross.

May we now think of Isaac Watts as a poet, or perhaps better as a hymn writer?—for there may be a distinction as well as a difference here. An ability to produce rhythmical jingles does not even suggest poetical genius. A poet is a man of vision: one who sees things, and sees what he sees more clearly than other men see them. Moses and David were poets. Any man who could and did see God, and then write out his vision as Moses did in the 90th Psalm has made something, not for today or tomorrow or next year, but for the centuries, and etymologically he is a poet, for the word comes from poiein, to make. Shakspere, Milton, Whittier, Longfellow, and in our own day, though gone now, Richard Watson Gilder, were men of vision and brought forth something that has lasted and will last. They were men ahead of their times, all of them; and yet they were men who lived among the men of their day, and felt the joys and sorrows of their own kind.

I am more or less persuaded that poetry, like children, is born of travail, is the product of suffering. George Matheson's

> O Love that wilt not let me go,
> I rest my weary soul on thee!
> I give thee back the life I owe,
> That in thine ocean's depths its flow
> May richer, fuller be!

was born of blind eyes which shut out the light of young manhood for him, and which lost him the woman's love which he longed for. The Book of Job is rated as one of the poetical books of the Bible, though there is nothing metrical or rhythmical about it that has yet been discovered; but it is the

beautifully written story of a man who had suffered deeply, and who had seen God more clearly than the men of his day, or almost any day, and who out of both experiences came to a new and a definite knowledge that had not been taught the men of Uz before, namely, that his Redeemer lived, and that he should stand at the latter day upon the earth. So we apply any or all of these tests to Isaac Watts, and he comes out of the testing as gold tried in the fire. He suffered almost unto death, and out of suffering he seemed to see afresh a garden, at the midnight hour, and he wrote for us his vision:

'Tis midnight, and on Olive's brow
The star is dimmed that lately shone!
'Tis midnight: in the garden now,
The suffering Saviour prays alone!

'Tis midnight, and for other's guilt
The Man of sorrows weeps in blood!
Yet he that hath in anguish knelt
Is not forsaken by his God!

'Tis midnight, and from ether-plains
Is born the song that angels know:
Unheard by mortals are their strains,
That sweetly soothe the Saviour's woe!

That Isaac Watts was ahead of his day a single two-verse poem suggests. We cannot rate him with Thomas Hastings as a writer of missionary hymns, but Hastings lived nearly a century later and could feel the awakening of the Christian world as Watts could not; hence it is little wonder that he, Hastings, wrote:

Hail to the brightness of Zion's glad morning:
Joy to the lands that in darkness have lain:
Hushed be the accents of sorrow and mourning:
Zion in triumph begins her mild reign!

But Watts had written nearly a century before:

Though now the nations sit beneath
The darkness of o'erspreading death,
God will arise with light divine,
On Zion's holy towers to shine.

That light shall shine on distant lands,
And wandering tribes, in joyful bands,
Shall come thy glory, Lord, to see,
And in thy courts to worship thee!

We do not think of rating Watts with Hastings as a writer of missionary hymns, but there is one which is sung at every great missionary gathering, and which gives him a leading place here as otherwhere:

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

A hymn without which Christmastide would seem poor indeed to Christians everywhere is from the pen of Isaac Watts:

Joy to the world: the Lord is come!
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing!

The old-time evangelistic service was incomplete without

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

The pity is that the modern jingle sung to jazz music has crowded it aside. But even with this tendency we still hear:

Alas, and did my Saviour bleed,
And did my sovereign die?
Would he devote his sacred head
For a worm such as I?

But the vision of God which Watts gives us, is revealed in what is, to me at least, his greatest and most beautiful hymn. As one reads and thinks upon it there comes to him a consciousness that the reason why this man has lived in the hearts of thousands of people, and will live on and on, is because he lived with God and learned from him.

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downward by the flood,
And lost in following years.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home!

Desire is often a wild wind that blows out the candle of conscience.

I looked to heaven and tried to pray,
But or ever a prayer had gush't,
A wicked whisper came and made
My heart as dry as dust.

—Ancient Mariner.

THE NECESSITY OF CHRIST—II.*

Rev. John McDowell, D. D.

In the previous lecture, published in the October number of the RECORD, I affirmed that according to the teachings of the New Testament Christ is a necessity to Christianity. I come now to ask in what respects is Christ a necessity to Christianity, and to affirm, on the basis of the teaching of the New Testament, that Christ is a necessity to Christianity in at least six respects:

First, Christ is a necessity for Christian life.

The teaching of the New Testament makes it clear:

(1) That Christ came to give life. "I am come that they might have life, and that they might have it more abundantly," John 10. 10; "I will give unto them eternal life," John 10. 28.

(2) That the life that Christ gives is himself. "In him was life, and the life was the light of men," John 1. 4; "I am the way, the truth and the life," John 14. 6; "I am the resurrection, and the life," John 11. 25; "I am the bread of life," John 6. 35.

(3) That the life he gives becomes ours only through believing on him. "He that believeth on the Son hath everlasting life," John 3. 36: "Whosoever believeth in him should not perish, but have everlasting life," John 3. 16; "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," John 5. 24; "Verily, verily, I say unto you, He that believeth on me hath everlasting life," John 6. 47; "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," John 20. 31.

(4) That apart from Jesus Christ there is no such thing as Christian life. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life," John 3. 36. "He that hath the Son hath life, and he that hath not the Son of God hath not life," 1 John 5. 12; "I said therefore unto you that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins," John 8. 24.

Such passages as these, and many others which might be quoted, make it perfectly clear that to have the Christian life we must have Christ. There may be life without Christ, but the New Testament makes it clear that there can be no Christian life without Christ. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John 6. 53.

Second, Christ is a necessity for Christian truth.

Note, if you will, (1) That Christ claimed to be a teacher of truth, and that the truth was in his word. "For the law was given by Moses, but grace and truth came by Jesus Christ," John 1. 17; "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," John 5. 24; "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," John 8. 31, 32; "Verily, verily, I say unto you, If a man keep my saying he shall never see death," John 8. 51; "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice," John 18. 37.

(2) That he not only taught and imparted truth, but that he was the truth. John 14. 6.

(3) That he promised to send the Comforter, the Holy Spirit, the Spirit of truth, and declared that his office would be to lead his disciples into all truth. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you," John 14. 16, 17; "Howbeit when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come," John 16. 13.

(4) That the truth he gives makes men free. John 8. 32. It is evident that Christian truth as conceived by Jesus Christ is

* Northfield Young Women's Conference, June 1922.

more than a set of propositions. It is an outlook upon life, as wide as the heart of God and the interests of man.

(5) That Christ is the truth:

About God. "He that hath seen me hath seen the Father," John 14. 9;

About man. "And needed not that any should testify of man, for he knew what was in man," John 2. 25. He knew man, his origin, his condition, his possibilities, his worth. John 3. 16 is Christ's valuation of man;

About sin and suffering. "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins," Matthew 1. 21; "The angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people! For unto you is born this day in the city of David a Saviour, which is Christ the Lord," Luke 2. 10, 11; "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke 4, 18;

About the use of life. "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matthew 20. 27, 28; "Ye call me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you," John 13. 13-15. Christianity offers the world not only the highest ideal of life, but the most useful ideal. The pagan ideal of life was self-indulgence; the Greek ideal, self-culture; the Roman ideal, self-aggrandizement; the Christian ideal, self-sacrifice;

About death. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you," John 14. 1, 2; "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live," John 11. 25. According to Christian truth death is not loss: it is gain. It is not defeat: it is victory. It is not going to a homeless world, but it is best of all homes, the home of Jesus. Only as we have Christ can we have Christian truth in all of its fulness and all of its reality. There may be truth without Christ, but there is no Christian truth without Christ. John 14. 6.

Third, Christ is a necessity for Christian growth.

Christianity is growth as well as life and truth. Christianity begins with an act and goes on to a process. The primary act is the new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," John 3. 3. Jesus regarded it as self-evident that a man must be born before he can grow, and hence he made the new birth a necessity for growth.

The growth idea is imbedded in the teachings of Christianity as they are recorded in the New Testament. We find that Jesus himself came under the law of growth. "He grew," says Luke. "Jesus increased in wisdom and stature, and in favor with God and man," Luke 2. 52. Most of his illustrations were taken from living and growing things, the seed, the flower, the tree, the grass, the lilies of the field. These were his favorite illustrations.

Christ promised growth even in revelation. John 16. 13, 14.

Christ is not merely the giver of the life the Christian enjoys, but the nourisher of it. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15. 5-7. Only as the Christian feeds on Christ can he grow in Christian grace and in Christian knowledge. Life must be constantly nourished if it is to win in the fight with the powers of decay and death. The Christian must eat of the bread of life if he is to live and not die. It should be remembered that Christ is the

bread of life, and that only as the Christian feeds on this bread can the life that is in him grow. "Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst," John 6. 35; "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world," John 6. 51. There is no possibility of growth in the Christian life without feeding on Christ. He is the bread of life.

As followers of Christ we should give a large place to the growth idea in Christianity and should seek to grow in at least three directions.

(1) We should grow from a negative Christianity to a positive Christianity, from a Christianity of rules to a Christianity of principles.

(2) We should seek to grow from a self-regarding Christianity into a self-sacrificing Christianity, from a Christianity of safety first into a Christianity of service first.

(3) We should seek to grow from a borrowed faith into an inherent faith, from a faith that rests on hearsay into a faith that rests on personal experience. We should be able to say with the Samaritans of old: "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world," John 4. 42. There may be growth without Christ, but there can be no Christian growth without Christ. Only as our life begins in him and is nourished by him can we grow into his likeness and be worthy of his name.

("Christ a Necessity for Christian Service, Christian Fellowship and Christian Hope" will appear in a later issue.)

THE SOUL OF SAINT PAUL.*

Rev. Frederic C. Spurr.

V. FIGHT FOR LIBERTY.

A little distance out of Brussels lies the battlefield of Waterloo. Today it is a peaceful plain containing a monument and some farms, but in June 1815 it was the critical center of the whole of Europe. A fight for liberty took place. Had Napoleon won, Britain might have been a province of France.

Acts 15 is the story of the Waterloo of the Christian church. It records a battle fierce and decisive. St. Paul was the Wellington of that war. We owe an immense debt to him for the victory he won. It is an engagement we cannot afford to spare. It has more than historic interest. It holds principles for our own time.

The struggle arose in this way. At first the gospel was proclaimed amongst the Jewish people only. They accepted Jesus as the Messiah of their nation, yet they continued in Jewish ordinances. They still attended the Temple services and observed Jewish rites. To them Christianity was the best branch of Judaism. They had not yet grasped its cosmic and worldwide implications.

Soon a new element entered. The door was opened to the Gentiles. Peter was sent to Cornelius, Paul to the pagan world. The pagan converts were admitted to the church without Jewish rites.

Then it was that the battle broke. The place was Antioch. The church there was flourishing. Suddenly a shell was flung into the peaceful fellowship. Certain Christian Pharisees from Jerusalem came down with the startling word, "'Except you are circumcized you cannot be saved." This was a deliberate challenge to Paul's free gospel. He had preached, "Believe in the Lord Jesus Christ, and thou shalt be saved." Not a word about rites and ceremonies!

The attack required prompt action. A deputation was therefore sent to the mother church at Jerusalem. In council the matter was thrashed out, and the decision arrived at was that Jewish rites and ceremonies were not binding upon converts at all. Three or four things might be retained, but only for the sake of convenience. There

* Northfield Women's Foreign Missionary Conference, July 1922.

followed a circular letter to the churches explaining the situation, and it was thought that the matter was ended.

Alas! it was not ended there. It was followed by a ten years' struggle. The bigots would not accept the decision of the council. They followed Paul everywhere, harassing his life, vilifying his person and heaping abuse upon him, while also sowing dissension in the infant churches. These misguided people never established churches of their own, but they tried to wreck his. Here we have fanatical bigotry painted at full length.

St. Paul was compelled to fight his foes. The issue between them was vital. If the Pharisees won, the gospel would have been ruined. Christianity could never have been a religion for all men: it would have drivelled into another Jewish sect. The whole quest of Christian liberty was involved. Paul was the only man equal to the occasion. All his splendid highly trained forces were brought into play here. A man with slender equipment could not have dealt with the matter. He won through and gave to the church its Magna Carta.

Before we look at the terms of this Magna Carta we must answer the question: What has this ancient controversy to do with us today? And the answer is,—Everything, for that old battle rages as fiercely as ever! Its form has changed, but the object of the attack is ever the same. There is, of course, no question of circumcision today, but there is still a big question of ceremonies, antiquities, rites, and the like, versus Christ and liberty.

"Except you be baptized in a particular way, you cannot be saved";

"Except you receive bread consecrated by certain persons in a certain way, you cannot participate in Holy Communion";

"Except you be consecrated by certain hands, your ministry is not valid."

All these the ancient voice of Judaism with a Christian accent!

What shall we say to this? Shall we accuse the modern Judaizers of insincerity? No! These ancient men were quite sincere and honest, yet they were wrong. More than sincerity is needed. Shall we in disgust sweep away the entire fabric of ceremonies? Again no! We cannot dispense with sacraments, nor with order, in the ministry. But we must insist primarily upon the spirit, and not upon the power: upon Christ, and not upon ceremony as the first need. Life first, then organization.

See how St. Paul dealt with the situation. He answered his antagonists by a triple appeal,—to facts, to Scripture, to Christ.

1. An appeal to facts.

He insists first not on an academic discussion, but upon facts, indisputable and vital. "God has done this," he says, Acts 15. 4, 8, 12. That is his first answer. To the theories of his antagonists he opposes the obvious facts of Christian experience. This is our answer also. They said, "Except ye are circumcized you cannot be saved." And Paul says, "But these men are saved: what then of your theory?" And to those who say, "Except you are baptized in a certain way you cannot be saved," we reply, "But millions are saved apart from this way!" To those who say, "Without consecrated bread and wine there is no communion," we answer, "Millions enjoy a real communion with Christ apart from any such consecration!" To those who say, "Except you are consecrated in a certain way, your ministry is invalid," we reply, "Some of God's greatest servants have not been consecrated in any such way!"

This is not to make little of what is sacred to many, but it is to insist upon first things coming first. The solid facts of Christian experience and power must not be obscured by any of our theories. If our theories cannot cover the whole ground of experience, we must amend them until they do.

2. An appeal to Scripture, Acts 15. 15-18. The Bible is on the side of the larger work.

3. An appeal to Christ. In the epistle to the Galatians this is elaborated. Chapter 2. 16 is the center of the argument. Chapter 2. 20, Christ is central in religious experience. Chapter 3. 26, we are sons of God through faith alone.

One delightful touch completes the picture. "Remember the poor," says St. Paul in Galatians 2. 10. Don't waste your time in barren arguments about inconsequential matters! Do something worthy! Whatever else you do or do not, seek by all means to establish the kingdom of God!

(To be continued.)

TAKING THE GOSPEL TO A SAVAGE PEOPLE.*

Rev. Chas. W. Abel.

The subject of my address has been chosen for me. Several friends have come to me and have asked me practically the same question, How do you manage to get into touch with a savage people who regard every stranger who chances upon their shores as an enemy, and whose first thought towards their enemies is one of violence? I have never before dealt with a subject like this at a public meeting, and in what I have to tell you of the Lord's protecting care over the messengers of his gospel I would have you see his hand, and glorify him for what he has accomplished.

To begin with, I want to speak to you of James Chalmers, the pioneer missionary who did so much to open up the southern coastline of New Guinea to the gospel. His name will ever stand as an inspiration to the Christian church of the wonderful work of peace-making which he accomplished amongst these savages long, long before I ever thought of spending my life for Christ in that country.

It was my privilege for twelve years to work as James Chalmers' colleague. Not long after I first went to New Guinea I accompanied him on a trip in a whaleboat down the coast to a village to the east of Port Moresby, called Aroma. The village was partly hidden from the sea. There was the long, white, sandy beach, and above that the tropical vegetation with the graceful cocoanut palms thickly interspersed, evidencing the nearness of human habitations. Chalmers had been telling us going down in the boat of his former visit to this place when he had gotten into serious trouble with the natives, but as it happened in so many other cases from East to West, he had managed to escape their threatened violence, and he left the place on terms of friendliness with his strange new acquaintances. He was returning now, as he put it, to renew an old friendship, and to try to get on still better and more intimate terms with them. This was a necessary step towards the preaching of the gospel to these savages.

It was of great interest to a young missionary to see Chalmers meet his former enemy, the great chief Koapena. They flung themselves upon each others' necks, and remained locked for a few moments in embrace, rubbing noses by way of friendly greeting.

This was the story Chalmers told me of his former visit. He was the first representative these people had seen of our Western civilization, and anticipating possible trouble he had told the captain of the little vessel which had brought him to the place, to put him ashore, then hoist the dinghy on deck, lift his anchor, and keep away for a fortnight.

No sooner had Chalmers landed amongst a crowd of wild-looking men, than, while he was being escorted along the beach to the center of the village, he was made aware that trouble was brewing. Everywhere almost in New Guinea, if the natives mean no mischief they are extremely polite. Ordinarily they are a people of good manners; they are very seldom offensive. Amongst themselves they are punctilious in their etiquette. If you happen across Papuans who are brusque and insolent you know at once you are in for trouble. Chalmers found, as he was walking along the beach, that the people were noisily kicking the sand up at him from behind, making things very unpleasant. There was nothing which could be regarded as good manners about that, and it was a sure indication to the missionary that he was in for a bad time. He was taken amidst a deafening hubbub to a small isolated hut near the beach, and there, with one man to watch him, he remained a prisoner all through the rest of the day, and nearly all through the long succeeding night. As he sat in confinement he heard the anchor chain winding on the windlass of his vessel. He knew her sails were filled, and she was steering for a port some miles away. He was alone,—and yet I am only giving you this story of missionary enterprise because I want you to realize that he was not alone. He was conscious that about him were the everlasting arms.

The question I am answering in this narrative is, Why was not Chalmers killed upon that occasion? Some eight years later he was killed and eaten at Goaribari, nearly two hundred miles farther along the coast to the west. How did he escape upon this

* Northfield General Conference, August 1922.

occasion at Aroma? He told me that all through that long night he could hear great commotion not far away from his place of imprisonment. Sometimes one voice would be uplifted above the rest, then there would be a furious babel of voices, and so the savage council proceeded hour after hour. If the prisoner could have heard what was being said he would have been none the wiser, because he was a stranger to their language. He had to wait, and rest in God, and find his comfort and strength and hope in prayer. The ninety-first Psalm would, I know, come to him as the very voice of God to his heart. And hope was not denied him. The man who was put in charge of him during the night was a savage whose kindly face reflected a tender heart, and from the first Chalmers was aware that this man pitied him. He told me that this savage would go outside, and listen to the orators in the distance, and come back again and again, and by signs and by the look in his eyes he would indicate from time to time that things were going well for him. And then, just before dawn, the crowd swept down upon the hut, untied the prisoner and released him, merely to scrutinize his strange appearance, and to be very irritating in their inquisitiveness. But the missionary was no longer in danger of his life.

Now, under God, what happened was this. Chalmers landed on the shores of the Aroma tribe, the natives living in the large village I have been telling you about. The previous day some natives from a friendly tribe inland had come down to barter for smoked fish, and to fill their bamboo water pipes with sea water to take to their villages, where salt was unprocurable. They happened to be on the beach when Chalmers landed, and they it was who captured him. That all-night parliament was the meeting of the two tribes, the local people and these inlanders. The question under debate was, To whom does this captive belong? You see how clearly there were two sides to the question. "We captured him" was the case for the inlanders. "You captured him on our ground" was the case for the local people. And it was not until many high words had been spoken, and the relation between these tribes had been strained almost to breaking point, that some sane man got up and said:

"This is going to be a bad day for us all. For generations we have lived at peace. We have common enemies who will rejoice to see us divided. You inlanders are dependent upon us for your fish and your salt; we are dependent upon you for our building materials. Over this stranger we are going to end peace, and put ourselves to great and lasting inconvenience. My suggestion is, let the stranger go; he is neither your prize, nor our prize. Let him go, and let us remain friends!"

That is how the Lord ordered the release of his messenger James Chalmers at Aroma. And today there are Christian men and women in that village. There has been a Christian teacher at Aroma for many years, and great changes have been wrought in the condition of the people through the preaching of the gospel.

A few years later Chalmers and Tomkins, a young missionary who had just come out from England to join our little band in New Guinea, were traveling along the coast some 150 miles to the west of Aroma, when at sundown their little thirty-foot vessel was becalmed off a place called Goaribari. I cannot tell you the story in detail, it is a very sad one, but the savages came out, surrounded the helpless little craft, took the missionaries ashore, and they were never seen again.

A point I want to emphasize in connection with this tragedy is the effect the news of the disaster had upon the natives in other parts of New Guinea. When the report reached the part of the coast where I was living it caused widespread consternation and grief. It was interesting to see what these early Papuan Christians would say to a matter like this. Many of them had known Chalmers personally; they had in some cases seriously thought of putting him to death some years earlier only twenty-five miles to the west of my home; others had violently resented my presence farther to the east when I first went amongst them. What would they say to this?

The news reached us on a Friday. On Sunday we had a memorial service in the church. It was indeed a memorable occasion. The building was crowded. Men who never came to the house of God came now. When I entered the church by the door

leading on to the platform, I looked down upon a mass of humanity tightly packed on the floor, sitting in the least possible space, with their knees drawn in to their bodies and their heads buried in their folded arms. Hardly a face was visible. They sat there motionless and silent. They needed nothing artificial to express mourning. For the most part the congregation remained bowed during the reading of the Scripture, and throughout my address. But the feeling of that meeting found expression in a prayer which at the close of the service an old man stood up and offered in these words:

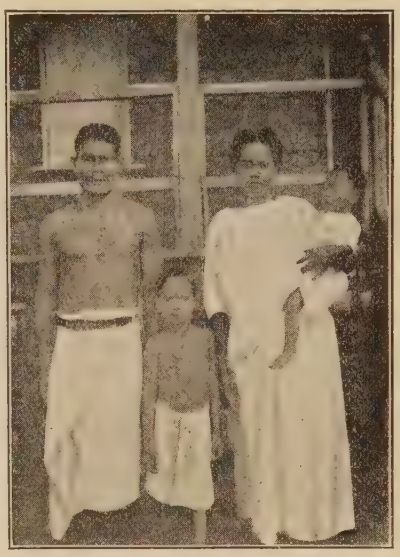
"O God, forgive these people! They did not know. Once we did not know. We cannot blame them, but we pray for them. Send them the light of the gospel!"

A Child's Death.

I was telling you in a former address of an occasion when I met my church at a meeting on a river bank, and when some of the old men had reminded me of an incident which had occurred near this place thirty years before, when my colleague and I had been imprisoned for an afternoon, and when by a miracle we had been enabled to effect an escape. I want to go back to that incident. A year or so later it seemed to my wife and myself that a further attempt ought to be made to get into touch with those natives, and we accordingly made preparations to revisit the place, which was about 40 miles from our home.

For reasons we considered wise my wife and our little girl, two years old, were to accompany me. We anchored overnight about two miles from the shore. In the morning it was arranged for me to get away as early as possible, get my work over quickly, and be back on the vessel to lunch. I had no sermon to preach. The work I had to do was first-class missionary work, but it was very simple, and the sooner it was done the better. It was merely to introduce myself to the people, make them a small present as an evidence of friendship, and if successful receive a small present in return from them. In this way I should establish a friendship which would enable me to revisit them later on, which would in time result in the establishment of Christian work in this center.

As I left the vessel I looked down through the skylight into the cabin and waved my hand to my little girl, who smilingly returned my farewell. That was the last look I was to see from her eyes.



A Christian family in Papua.

I spent a short time on the shore, speaking to some friendly people who seriously warned me not to go inland, and then, without feeling happy about it, I pressed on with my band of four or five Christian youths.

We had gone only a short distance when a man intercepted us in the forest. "You are to go back to the ship," he said.

Addressing one of my companions, I said: "We had better get on with our work. Let us get it over, and then we'll get back as soon as possible."

But the messenger insisted upon our going back. He told me plainly that my little girl was seriously ill. I turned immediately, and an hour later I went on board, just in time to see our only child pass away.

Afterwards, when we had started Christian work amongst these people, I learned that if on that occasion I had gone on for another few hundred yards I should have walked into an ambush where men were waiting to take my life. I am not trying to explain these things. I am merely telling you facts in answer to the question, How do you approach these wild people to begin with? God's ways are wonderful. He knows what is best.

We had a long journey home to Kwato, taking the little body with us. She was buried at half past twelve on Whit Sunday night in a heavy downpour of rain. I mention this personal matter because my wife and I have always felt that that night was the beginning of great things for our work. The natives who were living around us at that time were people whose hearts we had never really been able to reach. Up to that time they had made little response to our appeal to them. We lived amongst them; they were friendly enough. They would come and sell us food if we wanted it, but very few were at all interested in our mission, and there was very little response to the appeal which we made to them in the name of Jesus Christ. They had never opened their hearts to us. Yet when we got back that night, at midnight, in the midst of a tropical deluge of rain, we found the mission house crowded with sympathetic people who had been waiting there for hours, and whose hands had scattered white flowers in the room where we were to meet with God before the burial. The news of our loss had preceded us, and it had found the hearts of these people. God gave us great and unexpected comfort in their fellowship. Our relations with our immediate neighbors were entirely changed from that time forth, so that our little two-year old girl was a true missionary.

A Mother's Love.

After this it occurred to me to take my wife away from our home for two or three weeks. We had a large fishing vessel at the time, which would carry about forty tons of cargo. There was an island 170 miles away to the east of where we were living, called Boioa. It was my idea to seek a change for my wife and go to this place, and fill the hold of the ship with yams, taro, and other native foods for our large family of New Guinea children at Kwato. We remained several days off the shores of that heathen coast, and the natives came from their villages inland, paddling up to us in their canoes with small native baskets filled with tropical foods. At last our hold was full, and we closed the hatches, and told the natives we wanted no more.

The morning we were to sail back home I said to my wife: "These people seem quite friendly. I think we ought to visit them ashore and see them in their villages before we go away."

Accordingly we went ashore, and several of the natives from the ship accompanied us. Everything seemed perfectly right when we landed on the beach and until we had gone a considerable distance inland. We were going in Indian file through the forest. My native boy was in front, my wife next, and I followed with a line of native boys behind us. Suddenly I was apprized of the fact that we were in danger. I cannot remember what it was that indicated this, but when danger is imminent there is no mistaking it: the atmosphere is very evident. It was not long before we noticed men with their spears in their hands running suspiciously through the forest to get in front of us. Almost as soon as my suspicions were aroused, the boy who was leading us, my own boy, turned around and said:

"Master, let us get back as fast as we can to the ship!"

My wife then turned around, and said: "Are we in danger?"

"Things look pretty awkward," I said, "but it is out of the question for us to think of going back; the only course for us is to go on."

And so we walked on.

When we arrived at the village we saw that our worst fears were well founded. In those early days, if you went to a village and found no children and no women there you might suspect mischief, and here was a village without either women or children. The men were assembled at the far end of the village, beating their drums. Their faces were painted, and their heads ornamented with feathers, and there was every evidence that we were in trouble.

There was a small hut at the entrance of this forest village, and lying near this dwelling was a large fallen tree. My wife and I sat for a time on this, awaiting events. As we looked into the little hut close beside us we saw a woman inside, a woman who could not escape with the rest because she had a small baby in her arms, probably a new-born child. My wife, whose thoughts were full of her own deep loss, saw the child, stood up, and without thinking for the moment of the danger she was in, went into the hut, and picked up the little baby, and came out

into the open space with it in her arms. The effect was instantaneous. There was tremendous shouting at the end of the village where the men were assembled. Presently we saw them throwing their spears away on to the high verandas of their houses, we saw them tearing the feathers out of their hair, and within a half hour of that incident these wild men not only escorted us back to our ship, and saw us away, but almost everyone of them brought in his hand something in the form of a present, a yam or a taro, and gave it to us, a sign of friendship. In this way, again, it was a little child and a mother's love God used to soften the hearts of these savages.

Simple Friendship.

How do we get into contact with these people for the first time?

Many years ago we wanted to open a new station in the west of New Guinea in a great unknown bay called Orokolo. I was asked by the older missionaries to accompany a colleague down to this new district, and try to get into friendly touch with the natives, and to procure from them a suitable site upon which in years to come it might be possible for us to extend our Christian work. We had no new missionary in view to occupy this sphere, but we were anxious to be in a position to write home to the directors of the London Missionary Society, and say, "Here is a new field. Send us a man to occupy it! Let us have help for this thickly populated heathen place!"

In order to get to speak to these people it was necessary to deal through an interpreter. So my colleague and I went to the village of Hanuabada and inquired:

"Can any man in this village speak the language of Orokolo?"

"No."

Nobody had ever been there. So we put the matter to the natives and said, "We have to go and speak to the people of Orokolo, and we want an interpreter."

They replied pointedly: "Orokolo is a bad place."

A little later an old man came to us and said: "You had better take me with you." He had been induced to volunteer because we had offered to pay an interpreter what was a good price in the eyes of these people, a box of fish hooks, a few yards of turkey red, and other unimportant odds and ends. But we found that this man did not see us very far through our difficulties. He said frankly he could not speak the language of Orokolo, but he suggested that we should put him ashore at a little village called Delena, sixty miles along the coast, where he said he thought it quite possible he might find an acquaintance whose language he would know, and who in turn might know the language of the people we wished to visit.

With this as a fairly good start we got our things together, and put on board, and sailed to the west, and the next day we anchored off Delena. In appearance our interpreter was not a prepossessing man, nor could we regard him as a man of any great reliability of character. His virtues as far as we could see could all be summed up in the fact that he was a volunteer for the job. When we reached Delena about five o'clock in the afternoon he went ashore, and did not return to our vessel that night. We began to wonder if he had thought better of this adventure, and had gone back to his village overland. But the next morning we were pleased to find him coming off from the beach in a canoe with another man. As soon as he boarded the ship we inquired whether his companion was the linguist we were looking for.

"No," he said, "but he can speak to the people of Vailala (a village about fifty miles from where we were anchored, still farther to the west), and he thinks he can possibly find a man there who will be able to make himself understood to the natives of Orokolo."

It was the best thing that we could do.

We got to Vailala, where we found a third citizen who said he could speak to the people with whom we wished to do business. There we were, therefore, with three men on board, all but one total strangers to us, and it was through these doubtful interpreters that we had to proceed with our delicate work.

Early one morning we anchored our vessel a long way out at sea from the shore right opposite the village of Orokolo. In a rough estimate there might be five thousand savages in one great bay, probably four miles long. We could see some enormous houses interspersed among the trees

and palms on the beach. There were also a large number of smaller houses extending nearly throughout the bay. We found later that each man had his own house, where he lived with his wife and family. Those larger buildings towering above the rest were very conservative clubhouses. They were doorless and windowless structures. The only way to get into one of those buildings was to double up and go right underneath, as they were built up on wood-piles, and you entered them through a little hole in the middle of the floor. The idea in this arrangement was that the women could not satisfy their curiosity and see what was going on inside: these were conservative clubs for men only.

Before we had been anchored more than a half hour the sandy beach opposite our little craft was a great black mass of humanity. Nearly everybody in the villages had come out and was looking seaward at the strange spectacle our craft presented. "How did you feel?" you ask. Well, we had our business to do, and it was a God-given business, and I suppose my companion and I felt very much as you would have felt had you been in our places. I don't think the feeling could be truthfully described as a happy one.

We waited perhaps an hour, hoping that someone from the shore might be induced to break the ice and come out to us. At last two small canoes did put off with some difficulty through the heavy surf, and approached us from opposite sides. We beckoned this way and that way to induce them to come nearer to us, which with great caution they proceeded to do until they caught sight of our faces. Then they paddled furiously back to the shore again, and broke the news,—there were strange things aboard that ship, stranger than the ship itself!

We still waited for some time, and at length got into the dinghy and were pulled ashore and landed in the thick of this savage multitude. A narrow pathway was opened for us through that mass of humanity. As I looked into the faces of the men as I passed them, and followed the man who led us through to the back of the beach, there seemed to be no expression upon any one of those strange countenances. They were struck motionless and expressionless with astonishment. They had never dreamed that there were men presenting the grotesque appearance that we did.

We were led underneath one of the large houses I have described, and through the little hole in the floor, and into the semi-dark building. Only the chiefs of the tribes were present. Our three interpreters sat beside us, and when we were all settled down, everybody looking exceedingly serious, my colleague said to Garbori, the old man whom we had got from the first place, and the only one of the three interpreters to whom he could speak:

"Say to the chief that we come here as his friends."

Garbori spoke to the man next to him, Interpreter No. 2, in a language no word of which we could understand, and he in turn spoke to Interpreter No. 3. We began to wonder what the message was like, passing through all these mouths and through these different minds. At last we saw it reach the chief. He did not say much in reply. He was a sour-looking man, and his face did not make the outlook appear hopeful. His reply came slowly back to us, and amounted to very little:

"I have heard."

So we had to say something else. In this way our conversation went on in small simple sentences through these interpreters forwards and backwards all night, and it was dawn before we concluded our first meeting.

In the morning we went out into the sunlight and strolled about amongst the crowds of people, objects of great interest and wonder everywhere we went. They watched us very narrowly. We had come ashore as we stood, without towels, without soap, and without a change of clothes. Away out at sea a mile and a half from the shore was our little lugger riding at anchor. We said to the people, "We are going back to the ship, and we will return when the sun is over there," indicating that we should not be very long away.

"Oh, no," they said, "you are not going away! You stay here."

So without any conveniences we remained amongst those savages four days. By the end of that time we had had several meetings of the kind I have described. We had prayed earnestly together for these people, and though they were invited to join

Mat and basket making in Papua.

us in this exercise it could not be supposed that they understood what they were doing. But we had ingratiated ourselves into the good feelings of Orokolo, and we were taken forth by some of the leading men of the place, and selected the land upon which the mission station stands today. Before leaving we had a good time with the children on the beach, a kind of Sunday school treat, only without a Sunday school attached to it, and we were allowed, after making a few small presents to the chiefs, to get back to the lugger, get a change of clothes, and come back again looking more like respectable representatives of a great missionary society.

That is how the Lord's work was started at Orokolo.

And now in conclusion I want to ask you a question. What is Christian America doing for these little-known places scattered throughout the great ocean south of the equator, including this vast land of which we have been speaking? I am aware of your zeal for missions. I have not been amongst you these last few days without sharing in the inspiration of Northfield. I have received much kindness from you because I come amongst you as a missionary, a messenger of Jesus Christ to the heathen. From your lips, and I know from your hearts, the blessing of God has come to me, and, if I knew nothing else about you, the atmosphere of this place would tell me of your zeal for the Lord's work in China, in India, in Africa, and in many other parts of the world. But we cannot afford as the children of God to lack interest in any part of his widespread vineyard, and I shall feel that my work amongst you has failed unless I have led you to extend your interest towards the deserving, and often neglected, people in this great island, New Guinea. Your prayers for the Lord's work in this land will greatly enrich the young Christian church which is being established along that dark coast, as it will assuredly enrich your own spiritual life, giving you a deeper love for him and increased faith in the power of the gospel.

There is no conflict between these two, the personal and the social applications of the gospel. According to Jesus, who taught that the "I" is sublimated in the "us" and the "our" of the disciples' prayer, we simply cannot live unto ourselves. He did not teach us to pray "Give ME MY daily bread": he taught us to pray, "Give US OUR daily bread." He did not teach us to say, "MY Father, which art in heaven," making our individual interest the center of his concern and care, but "OUR Father, which art in heaven." False limits here are just a denial of all he stands for.—Dr. J. Stuart Holden.

If truth has to fight for existence it has a peculiar kind of magnetism that will draw spirits to it with such heroism and courage that they will die for it. But often when truth has won the field, it goes triumphant from the battle and then is in danger of being buried alive. We can know a thing so well that we do not know it at all. We can rattle it off in words, and our soul not go with its meaning and significance.—Rev. Cornelius Woelfkin, D. D.

When there were no visible fruits of Judson's labors, and the board of missions at home began to be disheartened, he wrote in answer to their depressing letters:

"Permit us to labor on in obscurity, and at the end of twenty years you may hear from us again."

GREAT THOUGHTS FROM MASTER MINDS.

Compiled by J. Gordon Hutton.

"The wind which blows from the tombs of the ancients comes with gentle breath as over a mound of roses."—Goethe.

Shall men, then, pray for nothing? If you'll take my advice, you will allow the gods themselves to determine what is best for us, and suits our fortunes best; for the gods will give us—not the most pleasant, but the most fitting in each case. Dearer to them is man than to himself.—Juvenal, "Xth Satire."

But it is now time to depart,—for me to die, for you to live. But which of us is going to a better state is known to none but God.—Plato, "The Apology."

No one is so foolish as to prefer war to peace, in which, instead of sons burying their fathers, fathers bury their sons.—Herodotus.

Now comes this wanderer: let us treat him well.
All strangers and all poor by heaven are sent,
And love can make a little gift excel.
—Homer, "Odyssey VI."

One of the Trachinians told Dieneces: "Such was the number of the barbarians that when they shot forth their arrows the sun would be darkened by their multitude." Dieneces answered: "Our Trachinian friend brings us excellent tidings. If the Medes darken the sun, we shall have our fight in the shade."—Herodotus.

It is meet for him who goes within a temple to be chaste. Now chastity is to have holy thoughts.—Xenocrates, "On the Temple of Æsculapius."

God can cause unsullied light to spring out of black night. He can also shroud in a dark cloud of gloom the pure light of day. —Pindar.

You, therefore, O my judges, ought to regard death hopefully, and to meditate on this one truth, that no evil can come to a good man either in life or death, nor are his concerns neglected by the gods.—Plato, "The Apology."

O gentle sleep, whose lenient power thus soothes
Disease and pain, how sweet thy visit to me,
Who wanted thy soft aid! Blessing divine,
That to the wretched givest wished repose,
Steeping their sense in forgetfulness!
—Euripides, "Orestes."

A shipwrecked seaman, buried on this coast,
Bids you set sail;
Full many a gallant barque, when we were lost,
Weathered the gale.
—From an inscription on the Isle of Eubœa.

It has annoyances, I know; but still,
We must endeavor to endure, as best
We may, the hard necessities of life.
We needs must gain some healing from such methods.
—Sophocles, "Thyestes in Sicyon."

I, whom war through fear did not destroy, am now crushed by sickness and wholly wasted away in a private warfare. But pass, O dagger, through my breast: for like a brave man will I die, driving away disease as I drove away war!—Leonidas, from "The Greek Anthology."

Star of evening, bringing all things that bright dawn has scattered, you bring the sheep, you bring the goat, you bring the child back to its mother!—Sappho.

Nothing is to be disparaged, nothing to be made different, of all the boons of the glorius earth, and of the rushing sea.—Pindar, "A Fragment."

To him, alas, to him, I fear,
The face of death will terrible appear,
Who in his life flattering his senseless pride
By being known to all the world beside,
Does not himself, when he is dying, know,
Nor what he is, nor whither he's to go.
—Seneca.

But these studies (of literature) inspire youth, and delight age. They are an ornament in prosperity, a refuge and a solace in adversity. At home they charm us, in public they are no burden. Through the night hours they are our companions. They are with us always.—Cicero, "Pro Archia."

The noblest life is that of righteousness;
The best, freedom from sickness: pleasantest,
When every day one gets what one desires.
—Sophocles, "Tereus."

He who unites the greatest number of advantages, and retaining them to the day of his death, then dies peaceably, that man alone, sire, is, in my judgment, entitled to bear the name of "happy."—Herodotus, "Solon to Crœsus."

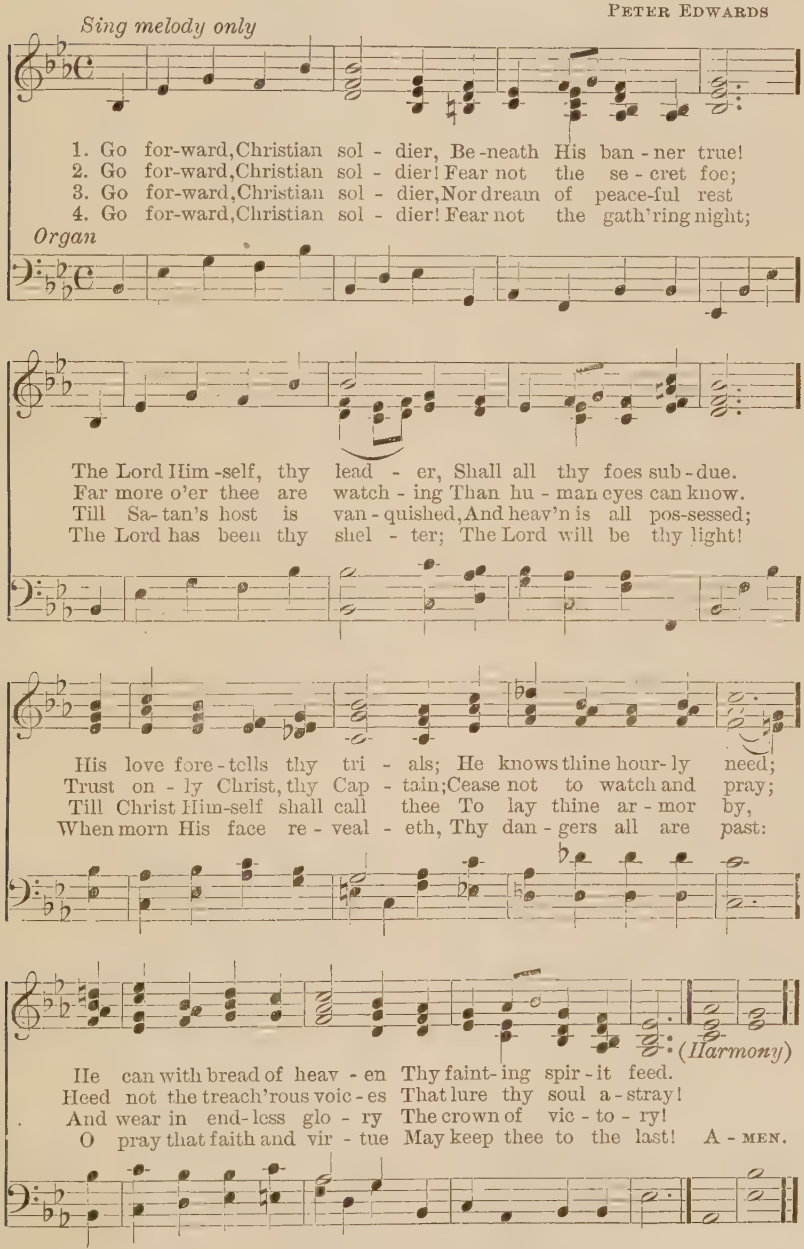
Pray for a healthy mind and a healthy body; pray for a brave spirit free from fear of death, a spirit that counts life's last stage one of Nature's boons, and that can endure any toil.—Juvenal, "Xth Satire."

Badness can be got easily and in shoals: the road to her is smooth, and she lives very near us. But between us and goodness the gods have placed the sweat of our brows.—Hesiod, "Works and Days."

Processional. Go Forward, Christian Soldier!

To the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of N. Dakota

PETER EDWARDS


Sing melody only
1. Go for-ward, Christian sol - dier, Be-neath His ban - ner true!
2. Go for-ward, Christian sol - dier! Fear not the se - cret foe;
3. Go for-ward, Christian sol - dier, Nor dream of peace-ful rest
4. Go for-ward, Christian sol - dier! Fear not the gath'ring night;
Organ
The Lord Him-self, thy lead - er, Shall all thy foes sub-due.
Far more o'er thee are watch - ing Than hu - man eyes can know.
Till Sa-tan's host is van - quished, And heav'n is all pos-sessed;
The Lord has been thy shel - ter; The Lord will be thy light!
His love fore-tells thy tri - als; He knows thine hour-ly need;
Trust on - ly Christ, thy Cap - tain; Cease not to watch and pray;
Till Christ Him-self shall call thee To lay thine ar - mor by,
When morn His face re - veal - eth, Thy dan - gers all are past:
(Harmony)
He can with bread of heav - en Thy faint-ing spir-it feed.
Heed not the treach'rous voic-es That lure thy soul a-stray!
And wear in end-less glo - ry The crown of vic - to - ry!
O pray that faith and vir - tue May keep thee to the last! A - MEN.

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PERSONALIA.

Dr. F. B. Meyer proposes to visit Australia this year, arriving early in June and spending ten days in each capital city of the Commonwealth before going on to New Zealand, and returning home by way of Canada.

Miss Maude Royden received so many pressing invitations when she was in America in the spring of last year that she has decided to pay another visit this year. She has arranged to spend most of January, February and March in the United States preaching, lecturing and giving addresses. Her work in England continues to develop.

Students and scholars in all parts of the world will learn with regret of the death of **Rev. James Hastings, D. D.,** widely known as the originator and editor of books of reference which have done much to popularize Biblical research. He was in his seventy-first year.

It is over thirty years since he started his monthly magazine, the "Expository Times," and since then he gave to the world his great "Dictionary of the Bible," in five volumes, and carried through several subsidiary enterprises, ending with the "Encyclopædia of Religion and Ethics" in twelve volumes, which was completed last year.

Announcement has just been made of a nearly ready "Concordance to the Bible," with several advanced features.

Dr. Hastings did much to place before the public critical views in regard to Holy Scripture.

Last year the church committee of the Old South Church, Boston, adopted a resolution expressing the hope that the minister, **Rev. George A. Gordon, D. D.,** would find it possible to give a course of Friday evening lectures presenting such autobiographical material as he might deem best, particularly with reference to his early life and education, feeling that such lectures would be of great interest and helpfulness. In accordance therewith, Dr. Gordon has been giving such a series, his subjects being: "Education and Religion: What?" "Stock: Education by Inheritance"; "The Influence of Nature"; "First Lessons in Metaphysics and Logic"; "The Scottish Public School Sixty Years Ago"; "Feudalism and Democracy"; "Keeping the Sabbath"; "Pre-Moral Religion: Athletics"; "The Discipline of Immigration"; "The Use of Spare Hours"; "My First Parish"; "College and Great Experiences"; "Education Under the Master of Religion."

Mr. Irving P. Tade of Washington, D. C., was one of the earliest students in Mount Hermon School. While there he heard D. L. Moody make the following remark:

"The world needs men whom God and man can trust."

Mr. Tade says that statement clung to his memory and has been a constant inspiration to him.

That the inspiration has influenced his life is evidenced by the fact that Mr. Tade is now the custodian of the vaults of the Federal Reserve Bank. On October 31 there was in the vault the sum of two billion, sixty-four millions of dollars, the largest accumulation of real material wealth at any one point in the world, and possibly the largest accumulation ever gathered together at any one time in the history of civilization.

Mr. J. Gordon Hutton, compiler of "Great Thoughts from Master Minds," is the brilliant son of Dr. John A. Hutton, so well known at Northfield and to our readers. Owing to ill health, his university career, of which the highest things were prophesied by his professors, has had to be abandoned. Checked thus in the pursuit of his noblest ambitions,—he was doing research work in medicine,—he has compiled these quotations from the wide fields of literature, in which he is as much at home as his famous father.

Rev. Peter Edwards is rector of Holy Trinity Church, Lisbon, N. Dak.

Midwinter Conference at Northfield.

The annual Midwinter Conference conducted by the directors of the Northfield Young Women's Conference for quiet days of study, fellowship and prayer falls this year on January 8-13.

The general topic will be "Constructive Evidences of Christianity." Dr. Harris E. Kirk of Baltimore will speak on this topic each morning. Rev. H. R. Weir of Salem, Mass., will teach a Bible class, and Miss Clara S. Reed of Springfield, Mass., will lead the devotional hour.

Rev. Charles W. Abel of New Guinea, the Misses Murdoch of China, and Miss Wiggin will bring news and inspiration from the mission field.

This conference is open to everyone. Accommodations can be secured at "The Northfield," where the sessions are held.

OUR BOOK TABLE.

Why is it that there are so few new books on Prayer?

Don't the preachers preach on prayer any more?

Have people quit praying, and so there is no one impelled to write upon prayer, and no one seeking guidance about it?

Are publishers afraid of a prayerless public?

Surely the subject is not exhausted; certainly not in experience, nor in the light breaking upon it in the Bible.

Guidance in Prayer, prepared by M. E. H. Presbyterian Board of Publication, Philadelphia. 96 pages. 60 cents.

A very helpful little guidebook, suggesting forms of prayer for young people's meetings; but its usefulness does not end there, for it will guide anyone in the spirit and method of prayer. That is its strong feature: it is tuned right.

There are 74 prayers, averaging a page long, each on a central topic and growing out of an appropriate text of Scripture. There are also 11 pages of sentence prayers. The reading of them induces the spirit of prayer, and one can either read the printed forms in public, or by studying and using them on one's knees get guidance for extempore prayer.

The Index lists 35 topics, from "Absent Members" to "Spiritual Wisdom."

Strategic Value of Prayer (The), by Gordon Watt. Sunday School Times Co., Philadelphia. 48 pages. 25 cents.

Mr. Watt first lays a basis of prayer in the cross,—in the crucifixion of the old man. That means conflict with the devil. Partnership with the Holy Spirit is then of vital necessity for the believer. Prayer is the spiritual force most effective in the conflict. Hence the study is continued in the great essentials of prayer, such as knowledge, definiteness, watchfulness, willingness to pay the price of victory; and of imperatives of prayer; and of the strategy of prayer,—focussing prayer on the need of the moment, finding the point of obstruction, etc.

It is a meaty pamphlet, giving not so much the impression of personal experience in prayer as of the fruit of study, perhaps. But it is all true and helpful, and put in a new way.

A Timely Biography.

The Measure of a Man: William Ambrose Shedd of Persia, by Mary Lewis Shedd. George H. Doran Co., New York. 280 pages, illustrated. $2 net.

A volume that performs a double service: first, of course, to preserve the memory of the life and labors of a great missionary, and secondly, to give an understanding of the mentality and characteristics of the people among whom he worked.

The Persian mission of the Presbyterian church has such a large task in hand that every one of its missionaries needs to be starred. Up against the wall of Mohammedanism, they have worked not only in evangelistic and medical and educational channels, but also as protectors of the racial and religious minorities in legal and political matters. Dr. William A. Shedd followed his father Dr. John Haskell Shedd and Dr. Joseph P. Cochran as leader in this work.

He was peculiarly fitted to take this place. Born in Persia in 1865 of missionary parents, educated in America but spending several years in all under his father in Persia before he at length joined the mission staff, he stepped naturally into a position of great usefulness. Mrs. Shedd relates the history of the passing years in sufficient fulness to show his character and achievments, and the large place he came to occupy in the confidence of the Persian officials and people as the incarnation of American Christianity and liberty and love of justice. Then came the war.

The story of the years from 1914 to Dr. Shedd's death in August 1919, to which half the book is devoted, is depressing. At the present time, when Turkey is reviving as a political and geographical power, it is well to be reminded from actual facts of the true hideous character of the Mohammedan, whether Turk, Kurd or Persian. Deceit, treachery, cruelty as expressed in murder and rape and robbery,—these are the Mohammedan program whenever they can put it over.

Urumia, Dr. Shedd's headquarters, is in the northwest corner of Persia, not far from the borders of Turkey and Russia. It was an oasis of possible safety for thousands of Christian refugees from the hills and plains. In spite of death and capture

the dependent multitudes rose to 70,000 in 1919. Mission work as such was of course impossible in such an agonizing emergency, and Dr. Shedd was pressed more and more with the humanitarian task of saving their lives from starvation and from their hungrier foes. The American flag commanded a degree of respect, and Dr. Shedd became statesman and mediator between the warring races and sects, until at length the end came when the refugees stampeded before the renewed attacks of the Turks. A lonely grave on the rocky hillside in the course of the flight was Dr. Shedd's earthly reward,—exhausted in body and smitten down by cholera.

"How long, O Lord?" is the cry that rises as one contemplates the blotting out by a cruel foe of the labor of years. But the things that are unseen are the eternal things. When war and famine and pestilence have done their deadliest, faith and devotion to Christ still remain. We know that the lives of American martyrs in Persia have not been in vain, that the undying torch of zeal for Christ is carried forward by other hands, that the blight of Mohammedanism shall give way before the conquering Lamb.

Great Men as Prophets of a New Era, by Newell Dwight Hillis. Fleming H. Revell Co., New York. 221 pages. $1.50 net.

People gladly pay a dollar or two to hear Dr. Hillis lecture. This volume contains eight lectures on men from whose mind and heart great movements in human history have sprung. They are:

Dante, and the dawn after the Dark Ages;
Savonarola, and the renaissance of conscience;
William the Silent, and liberty;
Oliver Cromwell, and the rise of democracy in England;
John Milton, the scholar in politics;
John Wesley, and the moral awakening of the common people;
Garibaldi, the idol of the new Italy;
John Ruskin, and the diffusion of the beautiful.

As history is built on a biographical framework, a volume like this affords a generous education.

Grenfell of the Labrador: A Boy's Life, by Dillon Wallace. Fleming H. Revell Co., New York. 237 pages, illustrated. $1.50 net.

No better biographer can be found for Dr. Grenfell than Dillon Wallace. He has the personal acquaintance essential for the task extending over a number of years, both with Dr. Grenfell and his field of labor on the Labrador, and also the literary ability to present it attractively.

There is much about Dr. Grenfell to touch a boy's imagination and lead him into clean, manly paths. This book tells many stories of adventure in the frozen North, and of aspects of life there, as well as of Christian and philanthropic service by the doctor and his worthy associates.

Morrison (Henry Clay): A Biographical Sketch, by C. F. Wimberly. Fleming H. Revell Co., New York. 324 pages, with frontispiece. $1.50 net.

Rather a disappointing book. Dr. Morrison is a far bigger man than a reader would gather from this volume.

True, there is a good deal of somewhat fulsome eulogy, and rhetoric of a kind, and information about Dr. Morrison in his antecedents, boyhood, conversion, ministry, and later activities as editor, author, preacher, etc., but while you read about the man and his parts you do not meet him in his greatest attributes and powers: the book does not grip you as it should.

Isn't Dr. Morrison the most conspicuous incarnation in this country of the doctrine of holiness,—sanctification, Christian perfection, the filling with the Holy Spirit, the higher life, full salvation,—call it what you will? Where in the book is there a clear, ringing statement of this doctrine? An average sermon by Dr. Morrison, a commencement sermon, on "The Christ of the Gospel" is printed as the last chapter, but why not a blazing sermon on full salvation? Why not a pen picture of Dr. Morrison as a flaming evangelist calling sinners to the mourner's bench and holding them there till they have met God? All the nice things said about him do not atone for the lack of face-to-face contact with a mighty preacher on a mighty theme.—F.

Most Wonderful Story (The), by Amy Le Feuvre. Fleming H. Revell Co., New York. 219 pages, illustrated. $1.50 net.

A life of Christ for little children, three or four years old, really told in language such as they can understand and follow. Miss Le Feuvre has both the literary ability and the sympathy and knowledge to do it well.

There are seven full page colored pictures which appear to be new and true to local color.

Russian Immigrant (The), by Jerome Davis. Macmillan Co., New York. 219 pages. $1.50.

By "Russian" is meant the native of the Russias proper, not Jews, Poles, Finns, Letts, Lithuanians, Ruthenians, or other Slavs whom we think of under the general appellation of Russian.

Dr. Davis, who has lived in Russia, made

Prof. Jerome Davis,
Author of "The Russian Immigrant."

about as thorough a canvass as possible throughout this land, and gives facts and deductions that have not hitherto been available.

It is not a pleasant picture that he draws. The effect upon the Russian immigrant, especially since the war, when every Russian has been branded as a Bolshevik, is to make him hate and despise America for its materialism and cruelty and injustice: taking his cue, of course, from the limited experience he personally has.

From the missionary and civic standpoints alike the book is a loud call to let the immigrant see the better, the kindlier side of America as a land of opportunity and progress.

Of Historical Consideration.

Hellenism and Christianity, by Edwyn Bevan. George H. Doran Co., New York. 275 pages. $3 net.

In his first chapter, entitled "The East and the West," the author speaks of our civilization as rationalistic, and asserts that we are most largely indebted to the Greeks for its foundation principle. "It was because the Greeks could stand off from established custom and ask the reason why that they could make political progress; because they could feel the inadequacy of ancestral mythology and ask what the world was really made of, that they could lay the foundations of rational science. The answers which the old Greeks worked out to their questions may not satisfy us today: the important thing is that they began putting these questions in this way at all. If our thoughts have been carried further it was they who began the train of thought."

The author then gives the characteristics of this rationalistic civilization, touching toward the end of the chapter on the present apparent antagonism of East to West. Those who worry about an attack of the East upon the West may find comfort in the words, "Civilization can no longer be overthrown by any barbarian onset. The inalienable superiority in material power attaches, of course, not to any race at present dominant. That the European races might be threatened by the Chinese, for instance, is quite conceivable, but only if the Chinese first recast their ancient civilization along the lines of European progress. Their victory would then be the victory of the more civilized people, and however galling to the racial pride of our descendants might serve the interest of humanity. Already one Eastern people has had the better in an encounter with a European power, but it was an Eastern people who had learnt from European instructors the means of victory. The race which won was Eastern; the principles which won were of the West."

A chapter on "The First Contact of Christianity with Paganism" is very well done. The first Christian century is graphically portrayed in its ethical excellencies and its pagan weaknesses. If one is seeking for a clear statement on Gnosticism it can be found in the chapter entitled "The Gnostic Redeemer."

St. Augustine of Hippo is taken as a type of the man who had to choose between Roman paganism and Christianity, and the author makes us live in those remote days.—F. L. D.

Landmarks in the History of Early Christianity, by Kirsopp Lake. Macmillan Company, New York. 113 pages. $1.25.

This is a brief and non-technical statement of some of the leading ideas of the three-volume work, "The Beginnings of Christianity," on which Dr. Lake is now engrossed. Taking as his chapter-heads the geographical centers of Galilee, Jerusalem, Antioch, Corinth, Rome, and Ephesus, this keen critic shows the distinctive contributions of each section in turn to the development of Christian thought and practice in days when comparatively few were traveling "The Way." The questions of the teaching of Jesus, the hope of Immortality, and the Development of Christianity are particularly emphasized. Dr. Lake portrays, with a few swift, sure strokes, the kind of life that went on in Christ's time, and the criss-crossing currents of early Jewish and Christian teaching and practice. There is a freshness to this thought which almost startles—as his picture of the Pharisees who, taken at their best, probably rep-

resented "the highest form of religion based on codified ethics which the world has ever seen" and the reference to the "Fourth Philosophy" (as Josephus terms it), a kind of Bolshevist, pathological excitement of the First Century, one branch of which took to itself the name of "Zealots." Less satisfactory is Dr. Lake's Christology, and view as to the Fourth Gospel. Perhaps because of the severe limitations as to space critical postulates appear rather than proofs. But taken as a whole this little book is very readable, and helpfully suggestive.—C. A. S. D.

Life and History, by Lynn Harold Hough. George H. Doran Co., New York. 224 pages. $1.50 net.

A composite book of twelve chapters, made up of stirring addresses which have a real literary quality. The past is assumed to be "the real university," and the man of learning is defined to be "the man who knows the past." Such a wide-sweeping view of human effort in the past prevents provincialism, and creates a cosmopolitan spirit.

Dr. Hough, who is something of a cosmopolitan himself, having lived abroad and spoken frequently in prominent pulpits on both sides of the water, seeks in this timely volume to interpret something at least of the spirit of the age against the background of history, and as called to by the hopes of the future. His standpoint, as he defines it, is that of an evangelical humanism. He would like to believe that in some measure Athens and Jerusalem (what of Rome?) may meet in friendly fashion in literature and life.

Among the topics treated are "The Relation Between Research and Interpretation"; "The University and the Republic"; "The Preacher and the Forces of Democracy"; "Making Theology Live" (an appreciation of the late Dr. Olin A. Curtis of Drew Theological Seminary); "The Preacher as a Reader of General Literature"; "Finding a Permanent Passion," and "The Place of Religion in the New Era."

The book is full of suggestive thought, the style is clear, and last but not least, the type is large enough to render the perusal of the author's crisp, pungent sentences a delight, and not a visual labor.—C. A. S. D.

Progress in Religion to the Christian Era: The Wilde Lectures for 1922 delivered at Lowell Institute, Boston, by T. R. Glover. George H. Doran Co., New York. 350 pages. $2 net.

With a deft touch, notable analytic power, and picturesque concreteness Dr. Glover pictures in this volume in one sweep the historic backgrounds of Christianity, including the religious development of the Hebrew, Roman and Greek peoples, presenting a sympathetic study which in part at least answers the questions how religion began and why it continues unabated as a reconstructive social force.

He has endeavored to grasp the factors that make for progress in men's religious ideas, while also noting those that tend to retard progress. He does not place too great reliance on the study of comparative religion, which fails, he thinks, to reckon with development, but finds his interest in the "stage beyond" as foretold in a measure by the things that have been. Dr. Glover is somewhat liberal, if not radical, in his estimates, for he says that where re-interpretation of old religions fails and the old forms are not shaken off a race or people atrophies; but he recognizes "a steady drive to a morality that is ever higher, while religion claims more and more of life," for, as a German thinker has said, "man is for nothing so grateful as for the advancement of his spiritual life."

After a sketch of early man and his environment insightful chapters are provided dealing with such topics as Homer, the beginnings of Greek criticism, the great century of Greece, Plato, the Greek world after Alexander, the Jews after the Exile, the gods of the Orient, Roman religion, Judaism after Antiochus, and the victory of the Orient. Dr. Glover concludes his masterly treatment of these variously asserted materials with the pointed statement:

"It is a picture of a world astray. All the right instincts are there, but they are scattered and working against one another. Those who believed in divine personality gave up divine righteousness; those who believed in right and in the unity of God undervalued personality in God and man. Neither way could there be progress. . . . . The future was for a religion that should set the highest value on personality in God and in man, and make righteousness, ever more deeply conceived of and understood, supreme."

To this the reviewer would add that it is incumbent on us to see that that "future" become our own present.—C. A. S. D.

Ethical and Social Themes.

Christian Justice, by Norman L. Robinson. George H. Doran Co., New York. 256 pages. $2 net.

It is said that the question, "What is the eighth commandment?" stumped the entire office staff of a governor of an American state, and was answered only by the janitor, who suggested, "Thou shalt not steal." It should not be inferred from this that officials are ignorant of moral codes, but it may be that many are not aware of the sources of those codes, or able to define the grounds on which all public morality is based.

Mr. Robinson declares that if a shattered world is to be rebuilt with any hope of security we must be sure about the founda-

tions. His first difficulty was to determine how to stand for a Christian ethic in a world which only partially accepts it. Another problem haunting him was how to reconcile the two principles of justice and love, his conclusion on that point being that the only true justice is the justice of love, which, by the way, suggests another question, "What is love, and what does it set out to do in an evil world?" Finally, the author has worked along to the position that the idea of justice should be baptized into Christ. Most Christians, much more the worldlings, have failed to think out the relation of justice to the ethical teaching of Jesus. A moral confusion exists, and we are uncertain about the materials and methods for building a Christian civilization.

Mr. Robinson starts in with an examination of the current conceptions of justice, aiming (in a Socratic fashion) to find some permanent element common to all. This turns out to be "the recognition of the moral personality of others," which is defined as being both individual and social. "Retributive justice isolates the individual in sin and punishment; personal justice recognizes solidarity and fellowship." The former, looking chiefly to the past, deals with acts; the latter, looking to the future, deals with the character from which acts spring.

The general subject is further explicated under the titles justice and providence, justice and punishment, and justice and the state, while a chapter is added, "by way of application," calling for a greater humanizing of our institutions, a deeper spirit of social service, the renunciation of war, reform of prisons and slums, real partnership in industry, and elimination of parasitic elements. Freedom without service is declared to be an illusion, while the ideal is "education for freedom through freedom." In no sphere of life is it more true than in education that the path of the just is as the shining light, that shineth more and more unto the perfect day.

The book is well thought out and cogently argued, and cannot but provoke unto truly progressive good works all serious-minded people who care at all about what Jesus Christ said regarding the world, or what he is finally going to do with the world.—C. A. S. D.

Nature and Purpose of a Christian Society (The), by T. R. Glover. George H. Doran Co., New York. 85 pages. $1 net.

No question today is more important than that of the individual in a Christian society. While we have met with persons who declare that it is no part of the business of a believer in Jesus to concern himself with social service in a world which is to be utterly destroyed, the swing nowadays is more toward the interpretation of religion in social terms, which, for some

Rev. Prof. Harry F. Ward,
Author of "The New Social Order."

superficial thinkers, means the disappearance of the individual, at least as a graciously saved person. The author of this insightful little volume, which is written in a simple yet cultured style, discusses the inheritance we possess in the Christian church and the Christian society as embracing both the individual who is a subject of divine grace and the forms of association in which the members group themselves.

Much is being made today, in ethics and education, of experience. The author, holding that no study of origins that is pursued in earnest is a waste of time, appeals to the experience of the historic church, for this "is a guiding series of lights, and it has to be prolonged" in the experience of saved men of today. With this experience of social relations runs along a mystic view quite pronounced in the history of certain persons, for which Dr. Glover allows a value. His conclusion is sound: the Christian community, centering around the church universal, (a phrase we would better keep,) has had, and still has, "with all its confusions," the gift of producing a high and great type of character.—C. A. S. D.

New Social Order (The), by Harry F. Ward. Macmillan Co., New York. 384 pages. $1.50.

Professor Ward has made an enviable reputation as a virile and progressive thinker along social lines, while exhibiting restraint enough to keep him from those extremes into which social reformers so often and unaccountably drift.

To take a phrase from his own Table of

Contents, this volume, suggestive yet hardly complete, may be taken as showing "by way of introduction" some of the paths along which social advance is to be made,—that is, if humanity be morally equal to it. The volume is inspired by the conviction that "a new order of social living is necessary for both the practical and the spiritual interests of humanity." Such terms as "reconstruction," "a new world," and the like, which have become common parlance of late, ought to mean something in practice. Prof. Ward, pressing this point, speaks from the standpoint of a teacher of Christian ethics. He claims that the principles (and programs) here presented are germinal in the teaching of Jesus. The new order is fundamentally a task for religion. "It involves a spiritual transformation, or it cannot be." This is a sound foundation. On it our author builds a superstructure of principles which involve programs, discussing in general equality, universal service, efficiency, the supremacy of personality, and solidarity, and in particular, the British Labor party, the Russian Soviet Republic, the League of Nations, and "Some Movements in the United States and the Churches," adding a chapter on "The Trend of Progress."

It will be seen that this is a "going" book. It takes account of the unrest among large masses of men, and seeks to guide it into safe and rational channels of expression. "The outstanding fact of the present situation," says Prof. Ward, "is that humanity is now seeking to come together as a whole, is becoming conscious of itself as an organic unity, and is striving to organize life upon that basis. The social order is forming upon a world scale."

This book is a distinct contribution to the furtherance of the cause of social readjustment along Christian lines.—C. A. S. D.

Property, Its Duties and Rights, by various authors. Macmillan Co., New York. 243 pages. $2.50.

Under this title eminent British writers discuss property in various aspects. It is impossible in a brief review to give an intelligent idea of the book, for every author has uttered so many ideas. The book needed to be written, for as the author says with considerable truth in his introduction, "We have been unfaithful to its (Christianity's) ancient instincts and to the spirit of our Master." The church has too often been on the wrong side when property was concerned, but Christ was always on the right side. How shall we answer this question, "Can we deny that the church's conception of property and the obligations of property, and its attitude toward the real needs of the masters of men who have held no property, or received no supply of what life needs from its development, have been wholly different from what the teachings of the prophets and our Lord, and the Fathers in Christendom, would have them to be?"

While this book was written largely for the British public it is needed as much in our America as in England. Though it contains much that is historical and philosophical and deals with principles and authorities and influences, yet it is an earnest and honest attempt to face facts and to better them.—H. P.

Society and Its Problems, by Grove Samuel Dow. Thomas Y. Crowell Co., New York. 594 pages. $2.75 net.

This is a revised edition of a work which appeared in 1920, and has been favorably known as a college textbook. While primarily intended for students of sociology it is by no means limited in its appeal, but will have an attraction for all who are interested in the study and betterment of social conditions.

After taking up the definition of sociology, which, with Ellwood, is considered to be "the science which deals with human association, its origin, development, forms and functions," the author discusses in turn a number of fundamental problems, including man and nature, variation, heredity (a new section), eugenics, population, migration and immigration, the evolution and modern status of the family,—a most important theme,—the state, a few topics in social psychology, poverty, crime, immorality, and deficiency. A timely chapter is supplied on urban migration, and a brief sketch is presented of the history and present outlook of education.

The least satisfactory portion of the book, perhaps, is the chapter on Religion and Ethics, which, while saying a number of things quite truly, seems to miss the idea of a divine revelation which lifts the monotheism of the Jew and the incarnation of Christianity far above the fragmentary religiosities of various peoples who have felt some sort of impulse to the "worship of higher powers from a sense of need." The error that tinctures the work of many of the sociologists of the day is that assumption that what is called "evolution," in some mysterious way never explained, tends to lift races up religiously, quite apart from the action upon human spirits of the Spirit of all truth. "Evolution" is not a thing which goes of itself. One may freely admit religious capacity, and experience in a degree, among all peoples, while refusing to allow that apart from supernatural grace there is any possible moral improvement anywhere. Prof. Dow cordially admits that Christianity is "the loftiest religion," and says that because it is "essentially a religion of freedom, hope and love it is best fitted to become a universal religion." He calls it "the greatest achievement in the evolution of religion." But did a supposititious "evolution" bring Christianity up out of animism, magic, or what not, or did the Christian message

descend to earth in the person of him who brought the fulness of the Godhead bodily to solve the problems of individual and social man? The weakest work of modern sociologists is when, following Spencer, they run away with the concept of an originally physical evolution and try to make it account for all social progress, while the ethics recognized is only of the relativistic and local sort.

On the whole Prof. Dow has prepared an excellent book, is clear and sane in his comments on social matters, and no doubt himself personally accepts Christianity as the supremely moving force in all racial or political betterment. The value of the work is increased by reading references, an index, and a bibliography.—C. A. S. D.

Quest of Industrial Peace (The), by W. M. Clow. George H. Doran Co., New York. 300 pages. $1.75.

It has been a pastime with many in years gone by to indulgently entertain all sorts of plans for the reconstruction of the social order. The cry of the poor and the oppression of the rich in this new industrial age suggested that something was wrong. Why not do away with capitalism, and adopt some sort of collectivism or communism? Let us at any rate reorganize society! So college professors, as well as soap-box orators, have been preaching a social revolution, and incidentally raising the red flag of rebellion.

Since the war the experiment in Russia, to say nothing of the universal unrest, the strikes, and our own experience with government ownership of the railroads, has made men everywhere think through their sociology again, to find what value (if any) lay in the new theories of a changed social order.

Dr. Clow furnishes us here with a masterly review of the whole situation. He boldly defends capitalism, from the moral as well as the practical point of view. It is the slow growth of centuries of human experience. It is built up around the family as the social unit. It fosters the virtues of thrift, honesty, generosity. All forms of collectivism make the individual the unit: the family is greatly injured, if not destroyed, habits of thrift and the attainment of high skill in labor disappear. Every experiment of collectivism or communism has failed, financially and otherwise. The socialism of Karl Marx has no better chance of success. His "dictatorship of the proletariat" means the establishment of the worst form of tyranny imaginable. Russia is the outstanding example. Anarchism, syndicalism, guild socialism, and the nationalization of industry are all discussed. In the last lecture a form of covenant between capital and labor is outlined as after all the only sane solution of the problem.

Dr. Clow is one of the pulpit mighties of Scotland, but this book reveals him to be also one of the mighties in the realm of sociology. He has produced a volume in popular language, devoid of an undue amount of technical terms, yet revealing a scholarly mastery of the literature of the subject. Every issue is discussed with the utmost frankness. His conclusions are clear-cut, easily understood, and always expressed in that easy-flowing style of his that gives charm to all his writings. It is a book tuned to the need of the hour.—S. C. H.

Theory of Ethics (The), by Arthur K. Rogers. Macmillan Co., New York. 197 pages. $1.50.

Ethics is confessedly a dry subject, unless it step down from pure theory and entangle itself in the maze of current controversies over industrial and other questions. In this book Dr. Rogers attempts an analysis of the logic of the ethical experience from the empirical and naturalistic point of view, trying to justify in such a system the fundamental place of duty or obligation.

He finds the source of nominal values in the psychology of the individual, while the later chapters present a brief outlook on the concrete facts of modern social life. The general subject is discussed under the sub-topics of "The Nature of Goodness," "The Good and Pleasure," "Ethical Quality and the 'Ought,'" "The Objectivity of the Moral Judgment," "Responsibility and Freedom," "Principles in Ethics," "The Application of Ethical Principles," "The Virtues," "The Summum Bonum," "Rights and Justice." Stress is laid on the presence of feeling or emotion as conditioning the notions of "ought" and "goodness," but, with Kant, it is said that the value judgment undoubtedly in some sense claims objectivity and universality. Any "good" deserving such a title must be something really good, that "justifies itself as a good under scrutiny," and possesses more than a partial or transient value, and that furthermore is recognized by at least the majority of men as good.

There is in these rather arid discussions quite a little reasoning in a circle, and no avowedly naturalistic system gets much of anywhere in the attempt to set up a summum bonum. The word divine must somehow come in, and personality both in man and God be introduced as a clarifying principle, in order to lift ethics out of wearisome abstraction, or commonplace concreteness. There is no doubt a place for a class of books that seek to substitute intelligent theory in place of hit-or-miss fumbling in conduct, and some portions at least of Dr. Rogers' thoughtful volume will be found useful to this end.—C. A. S. D.

In Lighter Vein.

Ann and Her Mother, by O. Douglas. George H. Doran Co., New York. 292 pages. $1.75 net.

Ann undertakes to write her mother's remi-

niscences. The mother is a Scottish minister's widow, whose life was lived in parishes in and near Glasgow. Evening by evening they sit around the fire and reminisce about family and parish experiences, and Ann writes it down.

Naturally it is given from a woman's viewpoint, and doubtless will appeal to women more than to men; but it is full of anecdotes and snapshots of life in Scotland say 50 years ago, with a good deal of humor and pathos.

Heart's Justice (The), by Amanda Hall. George H. Doran Co., New York. 316 pages. $1.75.

The conflict between a girl's beautiful devotion to an aging, not self-dependent, not over well-to-do inventor father, and her duty to her husband, a successful young factory manager who is consumed with love for her, but she has no pretence of love for him, and neither understands the other. Conditions are changed by the end of the book, and she and her husband are being drawn together.

The plot is unwholesome in subject and detail, and makes unpleasant reading.

House of Five Swords (The), by Tristram Tupper. George H. Doran Co., New York. 317 pages. $2 net.

A rattling good story, giving much pleasure from its opening clear through to the happy ending, and leaving a good aftertaste.

The plot is well sustained, closely woven, and full of thrill, and the delineation of half a dozen leading characters is clear. The heroine is just lovely. The plot is laid just before the war, and after the United States got in. There is no trace of dirt in it; rather, the clear air of the old chivalry and honesty and wholesome love.

The kind of a story you enjoy so much that you want others to read it.

Timothy's Second Wife, by Isla May Mullins. Fleming H. Revell Co., New York. 144 pages. $1.25.

"Timothy" is the minister hero's nickname, and the title is derived from the whimsical pictures his wife draws of No. 2. The capable church worker, a literary woman, a trained nurse, a business woman, a rich girl, a physical culture girl,—each is pictured as in her own shoes, but each one has defects that would never suit Hugh. Yet Mildred has weighed their good points, and makes up her mind to incorporate them into her own character and habits.

The story is sprightly and pleasing, even though the first baby is born and killed off in two pages, for no very good reason.

Sermon Reprints.

The George H. Doran Co., New York, is doing a service by placing on the American market a number of reprints of worthwhile sermons and meditations by British preachers, many of which went out of print during the war. Space allows only brief mention of these.

Apostolic Optimism, by John H. Jowett. Nineteen textual sermons and an address on "The Secrets of Effective Preaching." 277 pages. $1.50 net.

Essays and Addresses, by R. W. Dale. Seven chapters, of which four discuss Congregationalism, the others the Holy Spirit, the real presence and the Lord's Supper, and other church themes. 398 pages. $1.50 net.

Forgiveness of Sin (The), by George Adam Smith. Fifteen sermons first preached at Aberdeen. 266 pages. $1.50 net.

Cathedral and University and Other Sermons, by Handley C. G. Moule. Seventeen sermons, dated from 1907 to 1920, covering a wide range of themes. 278 pages. $1.50 net.

Footsteps in the Path of Life, by Marcus Dods. Meditations and prayers for every Sunday in the year. 215 pages. $1.50 net.

Historic Theories of Atonement, by Robert Macintosh. A technical survey and criticism of a dozen or more theories of the atonement, major and minor. 319 pages. $1.50 net.

Holy Ground, by T. H. Darlow. Twenty-nine addresses, each based on a geographical reference in Palestine, and recalling stages in Christian experience. 271 pages. $1.50 net.

Permanence of Christianity (The), by Thomas Wilson. The Hastie Lectures for 1915-17 on the fundamentals of the Christian faith. 297 pages. $1.50 net.

These Three, by G. H. Knight. Forty-five short devotional chapters, the text of each of which gives a threefold outline, as "GRACE, MERCY and PEACE from God our Father and Jesus Christ our Lord" (1 Timothy 1. 2). 136 pages. $1 net.

Unwritten Sayings of Our Lord, by David Smith. Lectures on eight reputed sayings of our Lord which do not appear in our canon. 151 pages. $1.50 net.

Via Sacra, by T. H. Darlow. Twenty-three sermons by the gifted literary editor of the British and Foreign Bible Society. 268 pages. $1.50 net.

Week-Day Sermons, by R. W. Dale. Sermons whose topics are vital six days a week, and Sundays too. 255 pages. $1.50 net.

Biblical Themes.

Chaos or Cosmos? by Edgar L. Heermance. E. P. Dutton & Co., New York. 358 pages. $3.

It is difficult to review this book, because it contains, rather than combines, so many various items of information, or real nuggets of thought, without concerning itself greatly with a basic metaphysics, or coördinating its different discussions into a consistent system. The author appears to be laboring through chaos toward cosmos, assuming rather than proving the latter, and trying to deal with too many details at once, or in succession. It is true that he has a plan, involving in Part I the External Universe, in Part II the Relation of Man to the Universe, and in Part III the Morality of the Universe, the latter being further subdivided into individual, industrial and national relations. It would have been better, we think, if some of his chapters had been thrown into the Appendix. From Einstein's relativism to chlorophyll granules, Negroes in Mexico, and Rockefeller in Colorado, is quite a jump. Really the work should have been divided into two books, one dealing with scientific and philosophical questions, and the second with economic and political issues: for what has the doubtful statement that Germany embarked on war because she had failed in peace to do with the vast question as to whether the universe is a sport of chance (chaos) or an ordered system (cosmos)?

Having said all this we cheerfully recognize that Mr. Heermance says many things excellently well, and, somewhat after the manner of Herbert Spencer, has gathered together a heterogeneous mass of materials, most of them individually valuable, without forcing them into that homogeneity which for a philosopher makes cosmos. He is at his best when popularizing and criticizing Einstein, time and space, when explicating various biological facts, and exhibiting some among the many contacts of man with his world. The author accepts the view of a dynamic universe, holding that if we see God at work in nature, arguments to prove his existence become superfluous. He believes that the philosophy which underlies Jesus' teaching is his interpretation of the external world in terms of God as spirit. Christ teaches us to look on the external world, not so much matter or force, but as itself a manifestation of God with whom he would bring us into practical relations. The Christian attitude to the universe is essential to modern civilization. Social progress is an achievement rather than an evolution. The true function of the individual is found in his position as an independent and coöperating unit, with others and with his Maker, of which coöperation the objective is the developing of human personalities.

We may certainly indorse the conclusion of this live and stimulating thinker when he says that to discover the laws of a Christian universe is our duty and right, that to belong to such a "cosmos" makes life supremely worth living, whatever its incidents or accidents, and that the highest of all vocations is to be "partner with God in the making of men."—C. A. S. D.

Christian Faith (The), edited by C. F. Nolloth. E. P. Dutton and Co. New York. 256 pages. $2.50.

This timely book, which consists of a series of essays for the use of parents and teachers written at the instance of the Christian Evidence Society of London, and edited by an honorary Fellow of Oriel College, Oxford, represents a sincere attempt to illustrate (and so enforce) the Christian faith, from new sources of knowledge (including scientific study), restating old truths, yet not at the sacrifice of their essence, and not straining for freshness of thought at the expense of accuracy in substance. Extreme conservatives and extreme radicals will not regard it so highly, but it deserves careful and discriminating reading, the essays varying in quality, and each contributor being left free to state the truth as he sees it. The tone of the whole is reverent, and the aim of all the writers, we believe, is to be constructive.

The wide range of topics may be seen when it is mentioned that the contents of the book include chapters on "Religion and Philosophy," "The Comparative Study of Religions," "The Bible and Science," "The Religious Value of the Old Testament," "The Evidences of Christianity," "The New Testament Record," "Jesus Christ," "The Ethics of Christ," "Christianity and Social Problems," "Modern Psychology—its Bearing on Religious Teaching," and "Christianity and History." Dr. Nolloth's own chapter, on Jesus Christ, is refreshingly outspoken in championship of the deity of our Lord, not on grounds of sentiment alone, but of sound exegesis and convincing reason, for it is shown that Jesus speaks as one who is "at home with all the mysteries of the Godhead," in all his "self-disclosures there is confessedly a spirit of assertiveness which is quite unparalleled in history," he "has no wounded conscience," and those who looked upon him saw God, for he was God. Christianity was not built upon the Sermon on the Mount alone, but also on his cross.

Not all the other essays strike so clear a note, but in general they are of a high order, considering the limitations of space imposed, and represent an appealing view of "Jesus and His Word," both as to theory and action. That on modern psychology is suggestive, though hardly adequate, and the chapter on "Christianity and Social Problems" may awaken dissent both from standpatters and radicals. Taken as a whole this essay in apologetics moves on a lofty plane of reasoned appeal and reasonable faith.—C. A. S. D.

His Appearing and His Kingdom, by Fred Eugene Hagin. Fleming H. Revell Co., New York. 313 pages. $1.75 net.

The author believes in the premillennial coming of our Lord, and "that before the Great Tribulation the worthy members of the church will be translated." The chapters treat chronologically the events as they shall occur, until it ends in the last chapter in "Vistas of Glory and Eternal Day."

The earlier chapters are very vivid as present day events are viewed with their possible issues and the near coming of the Christ. The later chapters become more hazy, as is natural, with less of reality in them as the more distant future is pictured. The latter part especially abounds in copious quotations from Scripture, but such are given with little regard to the time and circumstances in which they were written. Both the method of interpretation and the really confused picture resulting make one wonder whether it is worth while to attempt to work out the details of predictive prophecy. Is it not wiser to cease undue speculation, and to rest quietly in the great fact of his coming? for even when the entire future history is outlined, (to use the words of Dr. Erdman in his recent book), there is revealed but "little relation to actual duty either in theory or in practice."—S. C. H.

On the Rim of the World, by J. Paterson Smyth. F. H. Revell Co., New York. 83 pages. 75 cents net.

This little volume is really part of the author's "Gospel of the Hereafter." It tells what the church has to teach and what Jesus said concerning the future life. But unlike some books of this character the author emphasizes the earthly life that is here, for it depends on how we tread the earth whether we shall ultimately tread the golden streets of the hereafter. The author is logical in showing that destiny, and our thought of it, cannot be disconnected from habits which make character.

The author frankly confesses that there is much that we cannot know, for "we know not yet what we shall be," but he tells much which cannot but prove helpful to all who are wistful and hopeful. Like all of Dr. J. Paterson Smyth's books, this is a volume worth reading.—H. P.

Spiritism and the Cult of the Dead in Antiquity, by Lewis Bayles Paton. Macmillan Co., New York. 336 pages. $3.50.

At a time when Conan Doyle is lecturing on spiritualism in America it is interesting to read that automatic writing, the clashing of basins through spirit agency, the possession of men and animals by spirits, materializations and spirit apparitions, were known in ancient China as early as the Christian era, or even many centuries before. Candidates for literary honors were given superhuman intelligence by the spirits, or were bewildered in their answers by malicious ghosts.

Rev. Prof. Rufus M. Jones,
Author of "Spiritual Energies in Daily Life."

Working at first hand from the sources in the fields of Semitic religion and of the religions of Israel, Greece and Rome, and depending on the best authorities for the religions of China, India, Egypt and the European races, Prof. Paton finds that all of the occurrences that are associated with modern spiritism have been known from earliest times, and are the commonplaces of the great historic religions. He thinks that the study of antiquity may throw light upon the modern discussion, but he expresses no opinion upon the objective basis of the beliefs described.

While adopting the extreme critical position as to the late date of the Old Testament writings, Prof. Paton finds in them numerous survivals of primitive animism. It is gratifying to find that he closes his book with a remarkably clear statement of the historical evidence for the bodily resurrection of Jesus. There is no other subject, he says, on which the New Testament writings are so unanimous, and "the only satisfactory explanation of the resurrection FAITH in the primitive Christian church is the resurrection FACT."—W. H. J.

Spiritual Energies in Daily Life, by Rufus M. Jones. Macmillan Co., New York. 179 pages. $1.50.

A wonderfully helpful and inspiring book,

full of parables from daily life, beautifully written by one who has meditated much on the spiritual. Dr. Jones writes as a philosopher who has steeped in the knowledge of modern psychology, but he rejects the naturalistic explanation as inadequate to account for the facts of consciousness. Somehow we "belong to the system of the Universe, and have the guardianship of some invisible Pilot of the cosmic ship." This sentence gives us the viewpoint of the author.

We are glad to note that he is a professor in one of our colleges, and that groups of young men are ever coming under his inspiring influence.—S. C. H.

Church and Sunday School Publicity, by Herbert H. Smith. Westminster Press, Philadelphia. 176 pages. $1.25.

Written from a newspaper man's standpoint by the associate director of the Department of Publicity, Presbyterian Church, U. S. A. Advertising within and without the church and Sunday school is set forth in a variety of details, and many "ads" are reproduced.

Next Month.

Senescence, or The Last Half of Life, by President G. Stanley Hall. (Appleton, $5.) A cyclopedic study of old age, with a closing chapter on the psychology of death. A book notice.

Also notices of a number of new books for students, teachers and preachers, on church methods, money raising, teaching, preaching, public worship, and other practical topics.

The author of the book "Tales of Great Missionaries," (Revell), noticed in our November issue, is Mrs. Harrison (Jeanne M.) Serrell, not "Sterrett."

BOOKS RECEIVED.

Do You Know Them? by Kitty Parsons. Fleming H. Revell Co., New York. 195 pages. $1.

Epistle to the Hebrews (The), by E. F. Scott. Charles Scribner's Sons, New York. 216 pages. $3.

Freedom of the Preacher (The), by William Pierson Merrill. Macmillan Co., New York. 147 pages. $2.

Gist of the Lesson (The), by R. A. Torrey. Fleming H. Revell Co., New York. 159 pages. cents.

24th annual volume, similar in plan to its predecessors, but a "Questionnaire" is added to each lesson. "This new feature is added to meet a real need of teachers who are fond of asking leading questions. This comprehensive by-play will draw out the intelligence of class members, invite discussion and stimulate study, and promote a genial fellowship in the class."

God—Our Contemporary, by John Henry Jowett. Fleming H. Revell Co., New York. 237 pages. $1.50 net.

Is There A God? by Ilion T. Jones. Macmillan Co., New York. 155 pages. $2 net.

Junior Citizen (The), by Joyce Constance Manuel. Pilgrim Press, Boston. 216 pages, illustrated. $1.60.

Mayflower Program Book (The Second Year), by Jeanette Eloise Perkins and Frances Weld Danielson. Pilgrim Press, Boston. 220 pages. $2.

Master's Method of Winning Men (The), by Dwight Mallory Pratt. Fleming H. Revell Co., New York. 128 pages. $1 net.

Matter and Spirit, by James Bissett Pratt. Macmillan Co., New York. 232 pages. $1.50.

Money Talks, by Albert F. McGarrah. Fleming H. Revell Co., New York. 176 pages. $1.25 net.

Most Wonderful Story (The), by Amy Lefeuvre. Fleming H. Revell Co., New York. 219 pages. $1.50 net.

Old Testament Law for Bible Students, by Roger S. Galer. Macmillan Co., New York. 194 pages.

Pastor and Evangelist, by Charles L. Goodell. George H. Doran Co., New York. 129 pages. $1.35 net.

Place of Books in the Life We Live (The), by William L. Stidger. George H. Doran Co., New York. 198 pages. $1.25 net.

Pocket Lesson Commentary for 1923, by Mattie M. Boteler. Standard Publishing Co., Cincinnati, Ohio. 160 pages. 35 cents.

Three pages of comments, illustrated truth, and topics for research and discussion, on each lesson. Also, C. E. Topics, and five pages of general helps.

Real Religion, by Gipsy Smith. George H. Doran Co., New York. 170 pages. $1.35 net.

Religion of Science (The), by William H. Wood. Macmillan Co., New York. 176 pages. $1.50 net.

Spiritual Message of the Miracles (The), by George Henry Hubbard. The Pilgrim Press. Boston. 340 pages. $2.

Unity and Rome, by Edmund S. Middleton. Macmillan Co., New York. 269 pages. $1.75.

Victory Over Victory (The), by John A. Hutton. George H. Doran Co., New York. 261 pages. $1.75 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

ALSO RECEIVED.

Revival Gems, compiled and edited by Samuel W. Beazley, Harvey E. Cressman, Charles L. Major, Wiley J. Smith. Judson Press, Philadelphia. 10 cents net.

Sixty-nine numbers, embracing a few church hymns, so called, but mostly revival meeting hymns. None of the copyrights are very recent, but it is a great thing to get the cream of various authors and owners in so inexpensive a collection.

Tracts for the New Times.

The Victoria Institute of London has added three more pamphlets to this series. They are published by Morgan & Scott, Paternoster Buildings, London, E. C., at fourpence each.

No. 7—Modern Unrest and the Bible, by Sir Andrew Wingate. 16 pages.

No. 8—The Attitude of Science towards Miracles, by Prof. H. Langhorne Orchard. 43 pages.

No. 9—The Old Testament and the Present State of Criticism, by Dean Wace. 16 pages.

The first two papers were read before the Victoria Institute in 1912 and 1910 respectively, and while they contain much of permanent value they are out of date in some respects.

Dean Wace's paper was given in June 1921, and

carries on to the present. His main point is that the claim of finality or "assured results" of Biblical criticism is palpably untrue. "German critics are themselves maintaining the historic truth of those narratives of the patriarchs which the older critics and their younger British echoes denounced as mythical; and a distinguished school of French and Swiss historians are reasserting the substantial Mosaic authorship of Genesis and the traditional books of Moses. . . . . It must be a matter of profound satisfaction to Christian men and women when a leading German critic like Dr. Konig, and great historical and archeological authorities like M. Naville and M. Jullian, give an independent support to the ancient traditions."

Calendar Dates for 1923.

New Year's Day, Monday.
Lincoln's Birthday, Monday, February 12.
Shrove Tuesday, February 13.
Ash Wednesday, February 14.
Washington's Birthday, Thursday, February 22.
Palm Sunday, March 25.
Good Friday, March 30.
Easter Sunday, April 1.
Ascension Day, Thursday, May 10.
Whit Sunday, May 20.
Decoration Day, Wednesday, May 30.
Fourth of July, Wednesday.
Labor Day, Monday, September 3.
Hebrew New Year, Tuesday, September 11.
Armistice Day, Sunday, November 11.
Thanksgiving, Thursday, November 29.
Christmas Day, Tuesday, December 25.

Dr. G. Campbell Morgan's Engagements.

December 31-Jan. 12, Grand Rapids, Mich.
January 21-Feb. 2, Pasadena, Cal.
February 4-6, Fresno, Cal.
February 7-9, San Jose, Cal.
February 11-16, San Francisco, Cal.
February 18-20, Berkeley, Cal.
February 21-23, Oakland, Cal.
March 4-16, Tacoma, Wash.
March 18-30, Seattle, Wash.
April 1-13, Spokane, Wash.
April 22-May 6, Athens Bible Conf., Ga.

Receipts, Oct. 15 to Nov. 15.

Rev. Charles W. Abel's Work in Kwato, New Guinea.

16958..	$ 3 00	17043..	13 00	17090..	64 00
16961..	80 00	17044..	172 00	17106..	25 00
17019..	10 00	17074..	5 00	17107..	10 00
17040..	100 00	17088..	10 00	17108..	25 00
17041..	30 00	17089..	2 00	17110..	5 00
17042..	5 00				

Africa (Dan Crawford).

16884.....$25 00 17118.....$12 00

Labrador (Dr. W. T. Grenfell).

17073 .....$ 1 00

I think Dr. Moffatt's translation of the New Testament is quite the best thing in the English language. It goes without saying that it is supported by adequate scholarship, but there is also a spiritual sensitiveness and discernment which enables Dr. Moffatt to disclose the very heart of New Testament teaching. Sometimes a single word in his translation is like a street lamp, and it throws its rays up a long stretch of road. I was once talking to Dr. Rendel Harris about it, and he expressed his great admiration for the work.—Dr. J. H. Jowett.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

16932..	$ 1 00	16993..	2 00	17057..	10 00
16933..	3 00	16993..	2 00	17058..	1 00
16934..	3 00	16994..	1 00	17059..	2 50
16935..	2 00	16995..	1 00	17060..	1 00
16936..	3 00	16996..	2 50	17061..	5 00
16937..	2 00	16997..	2 00	17062..	2 00
16938..	10 00	16998..	2 00	17063..	10 00
16939..	5 00	16999..	2 00	17064..	1 00
16940..	5 00	17000..	2 00	17065..	1 00
16941..	2 00	17001..	1 00	17066..	2 00
16942..	1 00	17002..	1 00	17067..	5 00
16943..	2 00	17003..	3 00	17068..	5 00
16944..	2 00	17004..	1 00	17069..	4 00
16945..	3 00	17005..	2 00	17070..	15 00
16946..	2 00	17006..	1 00	17071..	3 00
16947..	1 00	17007..	3 00	17072..	5 00
16948..	5 00	17008..	2 00	17074..	2 00
16949..	10 00	17009..	5 00	17075..	6 00
16950..	5 00	17010..	2 00	17076..	1 00
16951..	2 00	17011..	2 00	17077..	8 00
16952..	5 00	17012..	1 00	17078..	2 00
16953..	2 00	17013..	5 00	17079..	2 00
16954..	3 00	17014..	2 00	17080..	5 00
16955..	3 00	17015..	2 00	17081..	2 00
16956..	1 00	17016..	5 00	17082..	5 00
16957..	5 00	17017..	5 00	17083..	10 00
16959..	50 00	17018..	4 70	17084..	1 00
16960..	5 00	17020..	2 00	17085..	1 00
16962..	10 00	17021..	2 00	17086..	2 00
16963..	6 00	17022..	5 00	17087..	5 00
16964..	2 00	17023..	2 00	17091..	2 00
16965..	1 00	17024..	5 00	17092..	10 00
16966..	3 00	17025..	1 00	17093..	2 00
16967..	1 00	17026..	2 00	17094..	1 00
16968..	2 00	17027..	2 00	17095..	5 00
16969..	5 00	17028..	2 00	17096..	1 00
16970..	2 00	17029..	5 00	17097..	2 00
16971..	1 00	17030..	1 00	17098..	2 00
16972..	5 00	17031..	2 00	17099..	5 00
16973..	3 00	17032..	6 00	17100..	5 00
16974..	5 00	17033..	2 50	17101..	1 00
16975..	2 00	17034..	2 00	17102..	10 00
16976..	10 00	17035..	2 00	17103..	1 00
16977..	2 00	17036..	5 00	17104..	1 80
16978..	1 00	17037..	2 00	17105..	2 00
16979..	4 00	17038..	1 00	17109..	8 00
16980..	5 00	17039..	60	17111..	2 00
16981..	5 00	17045..	15 00	17112..	2 00
16982..	2 00	17046..	3 00	17113..	4 00
16983..	5 00	17047..	5 00	17114..	2 00
16984..	5 00	17048..	5 00	17115..	2 00
16985..	1 00	17049..	10 00	17116..	5 00
16986..	2 00	17050..	1 00	17117..	2 00
16987..	1 60	17051..	2 00	17119..	6 00
16988..	2 00	17052..	2 00	17120..	5 00
16989..	10 00	17053..	2 00	17121..	5 00
16990..	1 00	17054..	3 00	17122..	5 00
16991..	2 00	17055..	10 00	17123..	2 00
16992..	10 00	17056..	5 00	17124..	1 00

PRAYER FOR TEACHERS AND SCHOLARS.

Father of our spirits and God of all truth and grace through Jesus Christ, we praise thee that thou hast made us in thine own image with faculties that can follow thy thoughts and with hearts that can love thee! We thank thee that thou hast revealed thyself to us through many voices; through the grand picture language of the natural world, in which the heavens declare thy glory; and for the clearer revelation of thy truth in thy Word, in which holy men spake as they were moved of thy Holy Spirit; for the voice of reason and conscience within us; and above all, in these last days for the full and final revelation of the express image of thy person and the brightness of thy glory in thy Son: he that heareth him heareth thee! We praise thee for this light and love of salvation and of life more abundant! Help us to appreciate it and study it, especially in the pages of thy Word as we shall study it during this year! Shine upon these portions of thy truth by thy Holy Spirit, to make them clear and luminous, and open thou our eyes that we may behold wondrous things! May we read and mark and meditate upon these scenes and sayings out of thy Word, so that we shall perceive their truth and absorb their spirit, and be thereby strengthened and guided in thy service! May we so receive and walk in this light that we shall become children of the light! So may we grow in knowledge that we may know thee, whom to know aright is life eternal; and may our growth in grace keep pace with our growth in knowledge, that we may attain unto the fulness of the stature of Christ! And may all our knowledge and grace and Christian stature be turned to service in the kingdom of our Lord and Saviour Jesus Christ! And this we ask in his name. Amen.—From "Snowden's Sunday School Lessons, 1923."

JESUS THE WORLD'S SAVIOUR: STUDIES IN LUKE.

International Sunday School Lessons.

January 7. Jesus Healing on the Sabbath.

Luke 13. Lesson portion, 10-17.

Once more in the narrative we have a synagogue scene on the sabbath day. The keyword is "sabbath": it occurs five times.

Just what does it mean? NOT SUNDAY. Make that clear, once for all, to your scholars. The Jewish sabbath was no more the modern Sunday than the Temple or synagogue was a Christian church.

It would be well if we stopped using the Hebrew word sabbath, with its Mosaic implications, even when spelled with a capital S, and used the name Sunday, or Lord's Day (Revelation 1.10) instead.

Primary interpretations.

Lord Jesus is teaching. A mixed crowd is present, some hostile to him (17). Among them is a poor woman whose case interests Dr. Luke, and he gives a professional description of it. For 18 years she has had a spirit which caused infirmity, so that she is bent double and is quite unable to straighten up. "Suffered weakness from an evil spirit" is Moffatt's translation.

The very sight of her moves Lord Jesus to loose her from the weakness. An immediate, thorough cure is effected.

Instead of rejoicing with the woman and glorifying God, the ruler of the synagogue is annoyed at the desecration of the sabbath, and scolds the crowd. But he was hitting indirectly at Lord Jesus, which brings severe exposure upon himself and his party:

"You pious hypocrites! You care more for your Pharisaical sabbath than for the healing of a crippled neighbor, yet you break your own restrictions when self-interest prompts, by watering your stock on the sabbath!"

"Splendid!" said the crowd, and they rejoiced.

Present day applications.

The principles underlying the Jewish sabbath were—rest and religion. Our Lord did nothing to break down the sanctity of the sabbath, or its ritual obligations; he recovered the fourth commandment from Pharisaic substitutes. He kept the sabbath himself. But he did not regard it as an end in itself. It was not superior to works of mercy and necessity. Here was a case in point. The woman was the victim of Satan, and it was obligatory upon him—"ought not?" (16),—to loose her.

Rest (of body and mind) and religion (refreshment of spirit) are the right ends of Sunday observance. For the believer Sunday is the weekly celebration of our Lord's resurrection on the first day of the week. Works of mercy and necessity, whether for man or beast, are not only permissible, but ought to be done.

Of course the difficulty comes in formulating rules for Sunday observance, especially what ought not to be done. And who shall dictate such rules in the spiritual realm, as distinct from the realm of municipal and other material welfare? The danger today, even among professed Christians, is not of being too narrow, but of being too lax.

January 14. Jesus Teaching Humility.

Luke 14. Lesson portion, 7-14.

Once again we see our Lord in society. He accepts the hospitality of a ruler of the Pharisees at a sabbath meal. We are told that the Jews made their sabbath feasts costly, showy affairs,—like some of our Sunday dinners. They gave our Lord fine

opportunity for observation and teaching, according to Oriental custom. He took his religious principles along with him.

Four incidents of the meal are related by Luke: the healing of a dropsical man, a lesson in true humility for the guests, a lesson in true hospitality for the host, and a story of a great supper.

It is not often we have occasion to study table manners in the light of Christ's presence.

A lesson in true humility for the guests, 7-11.

While the guests were engaged in watching our Lord (1), he also was watching them, and observed the selfish scramble for the best and most honored couches. Hence the lesson in true humility, his reason being given in verse 11: self-exaltation leads to humiliation, humility leads to exaltation.

The use of the word "parable" in verse 7 perhaps indicates that there is a deeper meaning in our Lord's words than the mere application to seats at table. Humility is the proper Christlike attitude in all our relations with men, and is the only path to honor.

A lesson in true hospitality for the host, 12-14.

Turning next to his host, this homeless One tells him who are the right guests to invite. Hospitality among equals is not forbidden: it is a question of recompense therefor. Hospitality among friends is paid for in earthly returns; hospitality shown to those who cannot repay in kind brings blessing and heavenly recompense, because of its unselfish and compassionate character.

Selfish motives rob an act of true kindness and hospitality.

Service rendered with the expectation or calculation of getting an equivalent return is plain selfish.

Today?

Lord Jesus put his finger on one of the weak spots in social life everywhere. Society has not changed: there is in all levels of society the same selfishness, ostentation, insincerity, ill-breeding, on the part of some hosts and some guests. The fine grace of hospitality is too often degraded into social climbing or snobbish display.

Etiquette is not religion. What is good manners in one social set or in one country may be bad manners in another set or country. But etiquette ought to be based on the Christian virtues. Table manners indicate character, and the best Christian will be the best type of gentleman and gentlewoman.

How much more of helpful hospitality there would be if our Lord's advice and spirit prevailed!

There is a wall motto about Christ being "the unseen guest at every meal." What would he find if he was present in person at OUR table?

January 21. The Prodigal Son.

Luke 15. Lesson portion, 11-24.

The key to the interpretation of this wonderful chapter is in the first two verses. What do they say?

Lord Jesus is on the way to Jerusalem (13. 22), tracked by the Pharisees and rulers (13. 31), and accompanied by great crowds (14. 25). Among the latter are publicans and sinners, who draw near in order to hear him, attracted no doubt by the reports of his earlier kindnesses to their class. The Pharisees and scribes murmur, not so much perhaps that he received and taught them, but that he even ate with them after eating with members of their own class, as in 14. 1.

To answer their murmurs and explain or justify his actions Lord Jesus speaks a parable about the owner's solicitude and search for the lost, and joy upon recovery (3-10), followed by a story of how a father received and feasted his returning son, with whom, however, the elder brother refused to eat or associate (11-32).

The point of the chapter, therefore, is to explain why "this Man" received sinners and ate with them.

The prodigal son.

There are three persons in this story, a father, an elder son who stays at home, and a younger son who gets his portion, leaves home, travels the path of riotous living at a rapid gait, until at length he touches bottom in degradation and despair (11-16). Reason returns, he thinks of home, and resolves to return with the confession upon his lips, "I have sinned!" (17-19). The father has been waiting, waiting for him, sees him afar off, and gives him such a welcome (20-24)!

This is the climax of the story, and though the interpretation is not directly stated as in verses 7 and 10 it is obvious that our Lord was picturing the welcome of a repentant sinner on his return to God.

Summary and teachings.

In each of the three stories something is "lost." In each the lost is "found." In each the recovery gives "joy." Underline these keywords and their derivatives so as to emphasize the purpose of the stories.

What the Pharisees meant in verse 2 to be a criticism, a slur, on our Lord is a high tribute, a glorious truth, a glad message for sinners. All kinds of sinners: for though the prodigal is featured more than the elder brother, the latter was a bad lot too. However, neither of these is the real hero of the story: the leading character is the father, and the story might better be called the story of the Wonderful Father who loved both sons.

As such this father furnishes a portrait of our heavenly Father: what God is like in certain aspects of his character. He allows us freedom, but never forgets us in our wanderings. He is still our father. He watches for our return to reason and to

himself and to home, and is swift in his welcome of love. He forgives fully, and restores to happiness and well-being. He rejoices over the sinner restored, the lost found. No sinner need doubt his welcome if he repents and turns to God.

The story never loses its point because it is being enacted every day. The prodigals are still going to the "far country" and returning dead broke. "Where is My Wandering Boy Tonight?" What a suppressed tragedy in the heart of many a father and mother that hymn expresses!

It is for us to catch the prodigal before he indulges in loose living, whether at home or away from home. Failing in that, do we welcome him back to heart and home in all his filth and rags, or do we treat him in the spirit of the elder brother?

Do we know any prodigal son—or more pitiful still, any prodigal daughter!—whom we can pray for and follow up?

January 28. The Rich Man and Lazarus.

Luke 16. Lesson portion, 19-31.

The narrative of the rich man and Lazarus is noteworthy for what it does not say. There is no stated purpose, no connection with any incident out of which it arose, no obvious application to the Pharisees or others. No hint is given as to the moral and spiritual standing on earth of the rich man or Lazarus, and so no reason is stated for their destiny in the hereafter. Remember these omissions, and so simplify the study of the story. Rid your mind of suppositions and suggestions not in the text, and note carefully just what is said. Is it just fiction, or actual history?

The setting is Jewish. Both men are Jews, sons of Abraham. In speaking of the life beyond the grave Lord Jesus adopted the prevailing rabbinical ideas. The place of the dead, both good and bad, is called by the Greek name Hades. It is divided into two parts—Paradise (Luke 23. 43) for the righteous dead, and Gehenna (or hell) for the wicked dead. The joys of Paradise are represented as a feast, with Abraham as host, and reclining on his bosom as the place of the highest honor and bliss. The language of the story is adapted to these conceptions,—the angels carrying Lazarus, the rich man lifting his eyes, his references to finger, tongue, flame, etc.

Two lives, 19-21.

The story opens with an earthly palace. Within, the rich man lives a life of self-indulgence in dress and fare, such as a rich man could afford. No intimation is given that his money was tainted, or that he misused it, except that he ignored the poor beggar who was thrown at his gateway as is usual in Oriental lands, diseased, hungry, helpless.

Two deaths, 22.

Follow the contrast in their death and burial. The paths of all men converge at the gate of death, but separate again beyond it.

Two destinies, 23-31.

The scene now shifts to Hades, the two men retaining personality and faculties.

A dialogue ensues between the rich man and Abraham.

The former first requests personal relief, even if only momentary,—a drop of water, as an act of mercy. Abraham declines, from the moral fitness of things (25) and from the necessity of the case (26).

Abandoning hope for himself, the man next expresses concern for his brothers, lest they should follow in his tracks. Abraham's reply lays down the principle that "Moses and the prophets" (the Hebrew Bible) give adequate light to keep them out of hell.

But not having heeded this light himself the rich man wants a special messenger from the dead to warn them. This, says Abraham, would be useless. A miracle would not change men's wills and affections.

This is the only passage in the Bible which portrays the feelings of the unsaved after death.

Further teachings.

This passage affords another instance of Luke's sympathy with the poor, and of the unhappy future of the selfish rich.

The promises of God in the Old Testament to Abraham and his descendants are temporal: earthly blessings as the reward of obedience, and temporal woes as the penalty of disobedience. Hence the Jews regarded prosperity as a mark of God's favor, and poverty as the result of sin. In this story, however, the rich man of earth is pictured as a beggar in Hades, while the pauper Lazarus is exalted to a position of highest happiness hereafter.

Their reversed conditions are not compensations for their earthly conditions, but are the sequence of obedience or disobedience to light (29).

Granting that the words of the story cannot be pressed in a literal sense, it is still true that reality lies behind the imagery. We cannot believe that Lord Jesus used even popular language that conveyed untruth. Hence we learn that physical death is not annihilation; that beyond death there is another real existence where are exercised personality or individuality, consciousness, anguish, recognition, memory, comfort, reason, natural sentiments, etc. The future life depends on the present, and unveils true character, which is unchanged by death. The good and the evil are inflexibly and impassably separated. Suffering in the hereafter is penal, not merely remedial. It includes not only a sense of anguish, but also a sense of the loss of better things. The Scriptures are a sufficient guide to salvation.

The story leaves no room for soul-sleep-

ing, conditional immortality, another probation, purgatory, restorationism, prayers for the dead, or similar theories. If spiritualism is true, it is to be assumed that returning spirits, whether coming from heaven or hell, would warn against the danger of hell.

Experience has proved the accuracy of Abraham's statement that men would not be persuaded to repent though one rose from the dead (31). One has risen but the testimony is not heeded.

The Jewish view of life beyond the grave is not the Christian view as revealed in the epistles. During the present dispensation righteous souls pass at death into the presence of God,—"absent from the body, at home with the Lord" (2 Corinthians 5. 8), where they wait for the return of Lord Jesus and the resurrection of their bodies (1 Thessalonians 4.14-17; 1 Corinthians 15. 52). Wicked souls pass at death into Hades, where they await their resurrection in the body for judgment at the great white throne, after which they are cast into the lake of fire (Revelation 20. 11-15).

What opportunities lie at your gate? Beware of stumbling over some Lazarus into hell!

Are you heeding the testimony of the Scriptures in everything?

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms.

Psalm 1. 1-6. January 7.

We get our best lessons from the psalms to which our hearts feel their way in times of danger and distress.

When Luther was once asked which were the best psalms he replied, "The Pauline psalms," naming the penitential psalms 32, 51, 130 and 143. These psalms naturally fitted into his yearnings for justification by faith.

Many a psalm has also felt its way into an unregenerate heart.

"Father," said Louis XIV to Massillon the famous court preacher, "I have listened in my chapel to many great preachers, and I have been well satisfied with them, but as often as I hear you I am very ill satisfied with myself."

The entrance of God's words gives light (Psalm 119. 130). What does that word reveal to you?

* * * * *

When we are planted by the rivers of water our whole being will be saturated with the graces of the Spirit; like the camphor tree, of which it is said that every part is impregnated with the precious perfume.

Truth will clear our mental faculties that we may think God's thoughts after him. Love will soften our actions that they will prove we have been with Jesus. A spiritualized ambition will so tone down our desires that our fruit will appear in due season.

And now the question arises, Are there any dead branches that should be cut off that such wonderful results may be seen in our lives?

* * * * *

No watchword of the Captain of our salvation has been taken up by so many of his followers as the first clause of Psalm 31. 5: "Into thy hands I commit my spirit." They were the last words of Luther, Knox, John Huss, Jerome of Prague. Hosts of others have taken them up as they have faced a martyr's death or calmly waited to cross the bar. God himself gave the word, and great has been the company of saints and martyrs that has published it.

Why Do You Think the Bible is the Word of God?

2 Timothy 3. 14-17. January 14.

Soon after the opening of the suspension bridge over the Niagara River a tourist, about to cross it, said:

"It looks like a spider's web; I am afraid to cross it."

"It has been tried," said the guide.

The promises of the Bible have been tried, and fulfilled, and its threatenings have not swerved one letter from the word.

* * * * *

"What do I not owe the Lord," wrote Henry Martyn, "for permitting me to take a part in the translation of his Word? Never did I see such wonder and wisdom and love in the blessed Book as since I have been obliged to study every expression."

Did you ever hear of a student expressing such sentiments about any other book? Nought but a divine author could produce a book that so thrills the soul and fills it with wonder and worship.

* * * * *

An aged convert from heathenism on one of the Hervey Islands received as a present a copy of the Bible. As he had never had but a few pages of the Bible before his joy was boundless, and he exclaimed:

"My brethren and sisters, this is my resolve: The dust shall never cover my new Bible, the moth shall never eat it, the mildew shall not rot it!"

Then lifting his eyes to heaven and clasp-

ing the book to his breast he exclaimed: "My light! My joy! My blessed Book!"

Nought but the living Word known in the pages of that Book could have produced such adoration in the heart of one late from heathenism.

* * * * *

A converted native in India found much delight in "Pilgrim's Progress," and said to an evangelist:

"This book is better than the Bible."

The evangelist pointed to a mango tree, and said: "You see that tree, you eat its luscious fruit, but where would that tree be, and its fruit, if there was no root?"

"Oh," said the man, "now I see! The Bible is the root, and all the other good books in the world are produced from its words."

Then plant them in your soul, dear friend, and you will enjoy the best literature in the world!

Evangelistic Missions at Home and Abroad.

Luke 24. 45-53. January 21.

Missionary evangelism has many ways of approaching the human heart. It is told of one man, a Negro, who by industry had saved enough to build a house, when it was finished he looked at its glistening white walls and said:

"Now I must be de kind of a man to go wit dat kind of a house!"

The eighty million people of Central Africa are still pagan.

From sixty to eighty million boys and girls of school age in China are growing up with limited educational advantages.

More than ninety-nine per cent of the college students in South America profess no belief in God.

Ninety-nine per cent of the women of India may be classed as illiterates.

One-half of the world's six hundred million boys and girls under fifteen can not read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.

These are just glimpses of the need of missionary evangelism.

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Industrial evangelism carried on among the Australian aborigines at Monamona is demonstrating the uplifting power of the gospel among people of whom it was said that they could not be civilized. Some of these people have become faithful servants of Christ.

John Williams taught the natives of the Society Islands how to build houses, make chairs and other furniture, and build boats without nails. He also showed them how to get a building plaster out of coral. It was said of him that he never lost an opportunity of leading a soul to Christ, no matter what he was doing.

What are the Rightful Claims of the Church upon us?

Hebrews 10. 19-25. January 28.

A freethinker met a plain countryman going to church, and asked him: "What do you do there?"

"Worship God."

"Pray tell me, is your God a great God or a little God?"

"He is both, sir."

"How can he be both?"

"He is so great that the heaven of heavens cannot contain him, and so little that he can dwell in my heart."

The freethinker said afterwards that those simple answers from a plain countryman influenced him more than all that learned men had written against God, and were the means of his conversion.

Every one of us should be able to give our testimony for the church and all it stands for.

* * * * *

In Madagascar there is a tree called the traveler's tree because it contains pure, fresh water, thus taking the place of wells in the desert. You have but to cut deep into the stalk of the leaf, and there comes out clear and perfectly sweet water.

We are the church. The church and its ordinances ought to be a source of help and blessing to thirsty travelers in the desert of worldliness.

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A tourist says that when passing through an Austrian town his attention was directed to a forest on the slope of the hillside near the road, and he was told that death was the penalty for cutting down any of those trees, because they protected the town by breaking the force of the descending avalanches, which without this natural barrier would sweep over the quiet homes of the people.

Thus does the church protect the highways of our lives, its code of religious and moral laws standing between us and whatever might harm us. Who would not safeguard the continuance of the church?

* * * * *

It is plain that persons can possess persons only by love, sympathy and communion. There is a right of absolute and utter ownership and possession inherent in the very nature of Creator and creature; so that the being made is wholly and altogether at the disposal and is the property of him that makes him. But is that enough for God's heart? Does God, in any sense that corresponds with the longing of infinite love, own the men that reluctantly obey him, and are simply, as it were, tools in his hands? He covets and longs for a deeper relationship and tenderer ties; the one thing that knits men to God is that the silken cord of love let down from heaven should by our own hand be wrapped round our own hearts, and then we are united to him.—Alexander Maclaren.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JANUARY, 1923.

MONDAY 1st. *Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1.9.*

Our Father, through the coming year
We know not what shall be;
But we would leave without a fear
Its ordering all to Thee.

But calmly, Lord, on Thee we rest;
No fears our trust shall move:
Thou knowest what for each is best,
And Thou art perfect love.

TUESDAY, 2nd. *Cause me to know the way wherein I should walk. Psalm 143.8.*

To ascertain the Lord's will we ought to use Scriptural means. Prayer, the Word of God, and His Spirit should be united together. We should go to God repeatedly in prayer, and ask Him to teach us by His Spirit through His Word.—George Müller.

WEDNESDAY, 3rd. *He went up into a mountain apart to pray. Matthew 14.23.*

He went up into the mountain to pray, to pray for strength, to pray for the obedient soul, to pray for courage, to pray for fidelity. He went up there to pray for the very things that you and I need.—John Gardner.

THURSDAY, 4th. *What is your life? You are but a mist, which appears for a little and then vanishes! James 4.14 (Moffatt).*

If life be short, let's make it
As lovely as a rose!
If cares there be to shake it,
If griefs there be to break it
With multitude of blows,—
If every joy forsake it,
And only sorrow wake it,
Let fragrance crown its woes!
If life be short, let's make it
As lovely as a rose!
—Charles G. Blanden.

FRIDAY, 5th. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psalm 37.5.*

What a serene and quiet life you might lead if you would leave providing to the God of providence! With a little oil in the cruse and a handful of meal in the barrel Elijah outlived the famine, and you will do the same. If God cares for you, why need you care too? Can you trust him for your soul, and not for your body? Come, then, soul! Have done with fretful care, and leave all thy concerns in the hand of a gracious God!—C. H. Spurgeon.

SATURDAY, 6th. *If I regard iniquity in my heart, the Lord will not hear me. Psalm 66.18.*

Prayer is a great searcher. There is no looking-glass like the knees to reveal the inner heart.—S. D. Gordon.

SUNDAY, 7th. *The Son of man is lord even over the sabbath. Mark 2.28 (Moffatt).*

The sabbath ought to be so spent as to bring one to Monday morning with a clearer, happier sense of God and of sympathy with other men.

MONDAY, 8th. *I give myself unto prayer. Psalm 109.4.*

Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience—far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best.—John R. Mott.

TUESDAY, 9th. *Let my prayer come before thee. Psalm 88.2.*

Much prayer means much power, little prayer means little power, no prayer means no power. It is only when we come from God that men will, in response to our message, come to him.—J. Stuart Holden.

WEDNESDAY, 10th. *I delight to do thy will, O my God! Psalm 40.8.*

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to do and die;
Our faith spreads like the eagle's,
Which soars to meet the sun,
And cries, exulting, unto thee,
O Lord, thy will be done!

THURSDAY, 11th. *We are to hold by the truth, and by our love to grow up wholly into him. Ephesians 4.15.*

Character consists not so much in what we are as in what we are becoming.

FRIDAY, 12th. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6.18.*

Again and again throughout the day it is possible for us, by a conscious upward glance, to confirm the habit; until it happens that the soul is always in the posture of prayer,—in business, in laughter, in trade, at home, or abroad, always in prayer,—and therefore, in every part of the wide and varied battleground of life receiving the all-sufficient grace and love of God.—J. H. Jowett.

SATURDAY, 13th. *Sir, we want to see Jesus. John 12. 21.*

It is a great prayer. To offer it is to set your face towards heaven, and to have it answered is to feel even here the joys of the redeemed!—James I. Vance.

SUNDAY, 14th. *I say unto you that in this place is one greater than the Temple. Matthew 12. 6.*

I care not how rich our music, how noble our architecture, how imposing our method of worship, if all this be kept strictly in its proper place. I love beauty, I am moved to passion and heroism by inspiring music, I would make the Lord's house glad with every expression of love; but this done I would write on the doorposts, on the roof, and on every panel, the words of Jesus: "In this place is One greater than the Temple." I prefer knowledge to ignorance, but I prefer holiness to either.—Joseph Parker.

MONDAY, 15th. *In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. Psalm 138. 3.*

We have only to be patient, to pray, and to do his will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—W. E. Channing.

TUESDAY, 16th. *It was in these days that he went off to the hillside to pray. He spent the whole night in prayer to God. Luke 6. 12, 13 (Moffatt).*

The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of prayer.—S. T. Coleridge.

WEDNESDAY, 17th. *If I can touch even his clothes, she said to herself, I will recover. Mark 5. 28 (Moffatt).*

It is a great comfort to know that ignorance is no barrier shutting us off from the blessings of Christ. One can scarcely fancy a less intelligent faith than this woman's. She misunderstood Christ grossly when she conceived him as a fetich to be handled. But she really believed that somehow he could help her,—and that is all-important. —Henry Sloane Coffin.

THURSDAY, 18th. *You will rejoice, then, though for the passing moment you may need to suffer various trials; that is only to prove your faith is sterling (far more precious than gold, which is perishable and yet is tested by fire), and it redounds to your praise and glory and honor at the revelation of Jesus Christ. 1 Peter 1. 6, 7 (Moffatt).*

Trials make our faith sublime,
Trials give new life to prayer,
Lift us to a holier clime,
Make us strong to do and dare.
—William Cowper.

FRIDAY, 19th. *If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father. Matthew 18. 19.*

There is marvelous power in individual prayer: but there is an intensified power when a group of people come together to pray.—S. D. Gordon.

SATURDAY, 20th. *Watch and pray. Matthew 26. 41.*

To watch and pray are surely in our power, and by these means we are certain of getting strength.—J. H. Newman.

SUNDAY, 21st. *O come, let us worship and bow down, let us kneel before the Lord our maker! Psalm 95. 6.*

O my brethren, do not seek to find in circumstances the explanation of this prayerlessness over which we mourn! Seek it where God's Word declares it to be, in the hidden disposition of the heart to get away from a holy God!—Andrew Murray.

MONDAY, 22nd. *Beloved, if God so loved us, we ought also to love one another! 1 John 4. 11.*

A simple peasant from Samaria comes riding along the dusty road, mounted on a beast. He sees a man in trouble, gets off and helps him, does all he can for him, and goes on his dusty way again. Here is the daily service of Christ for all of us!—Mark Guy Pearse.

TUESDAY, 23rd. *Then he went forward and fell on his face praying, My Father, if it is possible let this cup pass me! Yet not what I will, but what thou wilt! Matthew 26. 39 (Moffatt).*

There are no disappointments to those whose wills are buried in the will of God. —F. W. Faber.

WEDNESDAY, 24th. *Then Jesus came forward to them and said, Full authority has been given to me in heaven and on earth. Go and make disciples of all nations. . . . . And I will be with you all the time, to the very end of the world. Matthew 28. 18-20 (Moffatt).*

Christ focused the power of God and the program for the coming of his kingdom on earth. Whoever coöperates with Christ becomes a sharer both in the program and the power.

Think of the men and women who have become great through contact with Christ's missionary program, through expressing his social sympathy!—J. Douglas Adam.

THURSDAY, 25th. *Except ye become as little children ye shall in no wise enter into the kingdom of heaven. Matthew 18. 3.*

The normal child simply and spontaneously does his best.

FRIDAY, 26th. *I am the gate: whoever enters by me will be saved, he will go in and out and find pasture. John 10. 9 (Moffatt).*

There are many who claim to teach a better religion than that of Christ. He is wise who can distinguish between plain truth and fascinating error.—Charles E. Burton.

SATURDAY, 27th. *Be ye also ready: for in an hour that ye think not the Son of man cometh. Matthew 24.44 (R. V.).*

Every morning when we rise we should say to ourselves, "Be ready for your Lord's return, for he may come today." Every night when we lie down to sleep we should ask ourselves the question, "Would I be ready for my Lord's return if he should come before I wake in the morning?"—R. A. Torrey.

SUNDAY, 28th. *I will hear what God the Lord will speak. Psalm 85. 8.*

No man should go to the house of God except with one purpose, namely, to hear what God will speak to his heart. And if he goes in that condition, his heart will hear something. No man was ever disappointed in the house of God who went with his heart in the right condition; who said, "Lord, I am ignorant: teach me! I am wrong: show me what is right!"—Joseph Parker.

MONDAY, 29th. *I prevented the dawning of the morning, and cried; I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word. Psalm 119. 147, 148.*

The men who have done most for God in this world have been early upon their knees. If God is not first in our thoughts, in our efforts, in the early morning, he will be last in the remainder of the day. The heart that is behindhand in seeking God in the early morning has lost its relish for God.—E. M. Bounds.

TUESDAY, 30th. *Then shall ye call upon me, ... and I will be found of you. Jeremiah 29. 12, 14.*

"Thus saith the Lord, ... When ye shall search for me with all your heart . . . . I will be found of you." God never denies Himself to the honest seeker. There may be dreary tracts to traverse, steep paths to tread, dark ways to pass, but if the honest heart is there, the day of discovery will surely dawn.—J. D. Jones.

WEDNESDAY, 31st. *Ask and it shall be given you. Matthew 7. 7.*

To your knees, O followers of Christ! Pray on, and pray believing! He is the hearer and answerer. Pray on! Pray on! —David J. Burrell.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

JANUARY, 1923.

Monday, 1st. 1 Samuel 7. 7-17.

A new spirit came into the men of Israel as they came under the influence of Samuel and recognized the presence and authority of God in the words he uttered and the policy he administered. The lords of the Philistines began to be uneasy as they noted the change, and determined that nothing short of a strong hand would keep the Israelites in vassalage. They reckoned without God. The artillery of heaven came to the aid of Israel, and while the Philistines were filled with dismay the Israelites awoke to a sense of the return of Jehovah to be their champion. At the spot where defeat came to them twenty years before a glorious triumph was celebrated. The place of disaster now became Ebenezer, for Israel learned that all that Jehovah had done aforetime was really a revelation and pledge of what he meant to do for his believing and obedient children of any age. The story of the deliverances wrought by Jehovah is meant to be an inspiration to you and me in the circumstances of our day.

How are we to understand verse 13? Does it mean that notwithstanding the times when the Philistines caused trouble there was never any doubt about the issue of the conflict? Or that so long as Samuel continued his active judgeship the Philistines kept away, but when he handed over the power to his weak and corrupt sons the Philistines came back?

As to the Amorites we are only now beginning to learn their story. They appear to have been a mighty people, forerunners of the Babylonians, and exerting an influence on the thought and practices of the Hebrews.

Cooke says this chapter "ends the first division of the book, which records Samuel's life and work as the last of the judges in connection with the old order of things. The next division opens by relating the steps which led to the establishment of a monarchy, and shows us Samuel as the meditator between the old and the new regime, effecting a political change of the utmost importance in the history of Israel without the shock of revolution."

Our Father, as we enter the portals of a new year we would do so with holy praise to thee! Thou art glorious in all thy ways. May we recognize thee as the king of our lives! Teach us to be loyal! Help us to know that the captain of our salvation is our champion! Give us the witness within ourselves that we are thy children! So may we love and praise thee while we have being! Amen.

Tuesday, 2nd. 1 Samuel 8.

There is probably an interval of more than 20 years between the events at Ebenezer and the incidents of this chapter.

Samuel had put his religion into the naming of his sons. Joel means "Jehovah is God," Abiah means "Jehovah is my father." Like Eli, he is to be disappointed in his sons. It is one of the perplexing things in life that the children of good people should so often fall short of their parents' ideals and prayers. Samuel was a man of high probity and honor, seeking only the glory of God and the good of his people. His sons were assigned to judgeships over the southern part of the nation, and found public office an opportunity for graft.

It is extraordinary how ancient our current vices are. There are men today who think that graft is no dishonor, and who will abuse a public trust while retaining membership in a Christian church.

The abuse became so flagrant that the representatives of the people came to Samuel with the request that judgeship be abolished and a kingship substituted. The elders were what we should call magistrates and senators. They thought that possibly experience had led the other nations to substitute a king for judgeships, and it might prove the solution of their problem. It was a foolish notion, for men are not made just, loyal, or honest by act of parliament or edict of king. Nothing but a cleansed conscience, nothing short of a consciousness of God and of personal accountability to him, will ever cleanse politics from corruption or remove crooks from public office. Samuel felt the request a personal censure, and took the matter to God; for it was not his way to find relief from a sense of injury by flying into a temper, but by getting on his knees before God. The request of the people was really a belittlement of God, a substitution of policy for penitence.

Samuel tells the elders what is involved in their request. Kirkpatrick says: "We have here a vivid picture of the tyranny of an Oriental despot whose subjects are at his disposal for (1) court retainers, (2) military officers, (3) cultivators of the royal estates, (4) artificers in the arsenal, (5) domestics in the royal household. (6) Their property is liable to arbitrary seizure, beside (7) regular executions of tithe, in order to enrich court favorites, and (8) their slaves and their cattle may at any time be pressed into the royal service. Under such a despotism political and social freedom is at an end. Prosperous as was Solomon's reign, it tended in this direction."

Foolish elders! Why will men try to organize society on an irreligious basis? Some one must be in authority; shall it be God or Cæsar? The elders had made their resolve. They thought a king was a judge and a champion. Their ideal was a moral and physical hero. So they had their way, and bitter was the cup that they drank!

Dear Lord, in the morning would we look up to thee! When going forth to our labor, when withdrawing ourselves for quiet refreshment, we would lift our hearts in adoration to thee. Help us daily to live grateful lives! Amen.

Wednesday, 3rd. 1 Samuel 9. 1-14.

The task of finding a king was not easy. The people had their own ideas of what they wanted in a king, and those ideas might not include all the elements that were essential to their destiny as the people of God. Every student of the Old Testament is impressed with the solemn and awful fact that God will grant the things that men most covet after he has warned them of the issues involved, and then will insist on their fighting their battle on the field and against the foes which they themselves have elected. That was true of Balaam; it is now true of Israel.

Saul starts out on a simple quest. He is the son of a wealthy farmer, and assists in managing the estate. Certain of the herd of asses have escaped, and he goes forward with an attendant to look for them. The animals have strayed far afield, and it seems almost impossible to pick up the trail. The difficulty suggests to the servant the consulting of the oracle, and so the name of Samuel is introduced. In following the path of duty Saul is suddenly confronted with a kingdom!

At first blush Saul seems a likely man. He has strength, if a powerful physique and a deep purse mean strength. He has lineage, if a family tree is to play a definite part in selecting a king. He has modesty. And those who believe in kings as foils would say he also has the desirable quality of being pliable. There are other problems, however, and concerning these Saul is ignorant. Although Samuel has been prophet-judge in Israel since before Saul was born, the young man does not know of his existence.

His family has followed its pleasure, holding itself aloof from the religious life of its time. What does it know or care for a covenant with God? Blaikie says: "It was his servant that knew about Samuel, and that told Saul of his being in the city. . . . . It is singular how utterly ignorant worldly men are of what passes in religious circles. . . . . And as Saul thus lived outside

of all religious circles, so he seems to have been entirely wanting in that great quality which was needed for a king of Israel,—loyalty to the heavenly King. Here it was that the difference between him and Samuel was so great. Loyalty to God and to God's nation was the very foundation of Samuel's life."

Have we advanced any further in our modern politics? Governor Bradford said, "We ought to have respect for the spirit of our rulers," that is, we should appoint good, upright, God-fearing men to positions of public trust. Instead we obey the mandate of a political caucus. Hence our modern failures.

Our Father, every day of our lives thy blessing has been upon us, and we would thank thee! Help us to remember our Master, and the cross he endured on our behalf! Wean us from sin, fill us with the desire for virtue! Lead us and hold us in the way of righteousness! Amen.

Thursday, 4th. 1 Samuel 9. 15-27.

Can we appreciate the intimacy indicated in verse 15? Its literal meaning is, "had uncovered Samuel's ear," as when a friend who would tell a secret puts on one side any covering that intervenes, and whispers softly. Those Old Testament saints enjoyed wondrous intimacy with Jehovah. So Samuel is led to find the man who should be Israel's deliverer.

Saul drew near to the gate to receive help in recovering straying animals; Samuel approached the gate to discover a man!

There is always something bigger and more potential about us than our business would indicate. It is the privilege of the minister of Christ to find an apostle in a fisherman or tax-gatherer.

When Samuel saw Saul a question arose in his mind pertaining to the secret of the day before. Is this the man who shall become a king? And the message came back, This is the man who will organize and regulate the life of Israel, and make it into a nation. The two men met in the gate. Saul was intent on his business, Samuel wanted to reach deeper. Samuel believed that every man had longings and desires deeper and finer than those expressed in his business. Tell me, Saul, if you have never wanted to do something more than look after your property? Have you never felt a responsibility for your fellows? Never been stirred by the conditions prevailing about you? Do not worry about your asses; come, be my guest, and let us see whether we can't find something more wonderful than lost property! Saul began to feel the challenge. He deprecated it, however, because he felt that belonging to a small tribe he and his could only play a subordinate part in Israel's redemption. Samuel did not press the matter further at that time, but gave himself up to the task of being host to one who meant more to the world than he had ever imagined. Then Samuel began to tell Saul his secret. "On the housetop they would be open to the public view, so that all could see the honor Samuel showed his guest, while they would have opportunity for undisturbed conversation." It was a solemn hour in the life of this young man, an hour in which there came to him the call of God, a call that transformed him. Would that you and I had the vision and the impulse to discover the divine in the human as did Samuel!

O God, may we put on one side all earthly thoughts as we bow in thy presence! Thou art near us: make us conscious of thy nearness! Help us in every good endeavor; guide us to make our aims lofty and pure! For Christ's sake. Amen.

Friday, 5th. 1 Samuel 10. 1-16.

In the dawning of the day Samuel greeted Saul with tokens of homage and reverence, and anointed him. Kirkpatrick says "the rite of anointing (a) signified the consecration of the king to the service of God; (b) was the outward sign of the gift of the Spirit to qualify him for his office; (c) marked his person as sacred and inviolable. The act designated the theocratic king as the vicegerent of Jehovah." Saul is then sent forward on his eventful journey.

While Samuel had been discoursing about a kingship he had not forgotten the business which had brought Saul to him. He tells the young man that his asses are found, and gives him other tokens and instructions. He exhorts him, when he meets a company of prophets going in procession to worship God and singing as they go, to join their company, and predicts that the impulse to praise and witness for God will come upon him as it has come upon them.

Is this not the way in which each of us learns the joy and blessedness of worship? When we go to church simply as listeners, craving a well trained quartette and an eloquent orator, we find no zest in worship, but when we go to take our part in song, in prayer, in sympathetic understanding of the gospel, public worship becomes an inspiration. The worship of these prophets was accompanied by instrumental music, psaltery, harp, tambourine or hand drum, and flute. There was movement, passion in their songs.

God gave Saul another heart, changed his entire mental and spiritual outlook and disposition, transformed the man who lived aloof from his fellows and from religion into one conscious of a call to leadership. Dummelow says "the heart is not, with the Hebrews, opposed to the head, as with us. The term is used for the general bent both of mind and character. Saul has a new conception of himself and of his life given to him. This is quickly followed by a sudden outburst of prophesying, here

obviously used in the sense of ecstatic exaltation of utterance."

No wonder the neighbors were astonished. Have our neighbors been astonished at what religion has done for us? Have our relations had occasion to ask what has come over us? Saul shows himself a man capable of holding himself in, for not even to a relative will he anticipate that which Samuel will make known. About religion, however, Saul will speak, and he has no hesitancy in telling what God has done for him.

Our Father, we would walk on the high places of life! We long that all low impulses and desires might be banished. We would yield ourselves to purity, and ever know our bodies as temples of the Holy Ghost. Help us, for Christ's sake! Amen.

Saturday, 6th. 1 Samuel 10. 17-27.

The assembly which Samuel summoned was composed of all Israelites who had not forfeited their rights and who were over twenty years of age, together with all foreigners who had been admitted into the nation. The calling of the assembly was always important, and implied matters affecting the welfare of the people.

Samuel begins by reminding the people of what they are doing. They are making a new departure. They are rejecting the spiritual for the apparent. They want a physical king: one whom they can see, one who will organize them and discipline them, one who will give them standing and dignity among the nations. They must now address themselves to the business of choosing a king, and so are told to organize themselves by families or clans, and then by houses, so that at last every unit of organized life is represented. The method of election was probably by lot. When ultimately the choice fell on Saul, he could not be found.

When Saul stood revealed, the people were amazed and gratified because of his magnificent appearance. We are all susceptible to first impressions, and the tall, handsome man challenges our admiration. It requires a good deal more than a fine physique to make a king, but men do not ask questions as to worth until after their alliances are formed. A young, magnificent, forceful man seems so much more attractive than one who bends beneath the weight of years. But there are days ahead when Israel will need Samuel and will rejoice in the wisdom that comes with age. Even now, while the people are shouting, Samuel is drawing up a constitution.

Saul starts on his kingship under favorable auspices, and goes home surrounded by a courageous group who see the hand of God in his election. True, there were some men whose hearts were narrow and perverse, who spoke disparagingly, —there always are. Blessed is the man who being elected to office has such mastery over himself as to go straightforward and live above the criticism and the sneer of those who oppose him!

O Lord, we need thy light to guide us, thy hand to direct our steps, thy love to be our panoply! Thy purposes are holy and joyful: help us to know them and to fulfil them! In Christ's name. Amen.

Sunday, 7th. 1 Samuel 11.

Saul's ability and courage are soon put to the test. Between the events we have been considering and those contained in this chapter it is likely that not more than a month elapsed. The Ammonites inhabited a region on the southeast of the Jordan. They were a fierce tribe. They were allied with the family of Lot, and with two exceptions during the period of the judges were known as friends of Israel. In later history there were frequent collisions between the two peoples. Nahash king of the Ammonites shows his barbarity by his proposal to accept the men of Jabesh-gilead as vassals if they would first consent to his gouging out their right eyes. His object was to incapacitate them as soldiers. The elders of Jabesh-gilead have evidently stood aloof from Israel. They ignore Samuel, and know nothing of Saul. They send messengers throughout Israel, and Nahash permits the necessary respite because of his contempt for Israel.

The challenge reaches the ears of Saul. It finds a different Saul from the man who was as ignorant and indifferent to the servant of God and the need of Israel as met Samuel at the gate. This Saul has had converse with God and felt the challenge of a holy fellowship. As he hears the tidings his soul is invaded with a power from above, his mind and body stand at attention, he responds immediately and vigorously to the need of the hour. He sends a symbol throughout Israel which all men understood, he challenges to immediate and concerted action, he does not ignore or supersede Samuel, but sends the call in the name of king and prophet, of law and covenant.

The effect was electric. The nation immediately discovered its consciousness, the clansmen merged in a common cause. With one will, with solidarity as of one man, they assembled and marched to meet the bloody Nahash. The gathering place of Israel's hosts was about seven miles west of the Jordan, and within a day's march of Jabesh. The messengers returned to Jabesh with tidings calculated to hearten the leaders of the city. On the morrow a great victory was secured, a victory which was turned into a religious festival and followed by a second and popular acclamation of Saul as king over all Israel.

It was a fair and auspicious beginning of national life. Would God it had continued!

Our Father, we become faint with the pressure of life's cares and sorrows, and oftentimes we lose heart! Help us to know that thou restorest our souls, putting heart back into us! May we feel thy Spirit drawing us homeward! For Christ the Good Shepherd's sake. Amen.

Monday, 8th. 1 Samuel 12.

It is seemly that Samuel should hand over the reins of government to Saul, who has now assumed the full office of king. A divided authority would have led to disaster. Samuel will remain a prophet, but not a judge. Calling a solemn assembly, and invoking the presence of Jehovah and of the king, Samuel challenges the multitude to review his life from the day when Jehovah called him, a boy of twelve, to the present hour. They knew him and his work, they knew the shadow cast over his life by the waywardness of his sons. In the face of such knowledge has he ever failed in duty? Has there been injustice, dishonesty or graft, at any time in his discharge of his office? To a man they exonerated him from all unworthiness. When therefore he charges them and their king to reverence, loyalty, and obedience toward God his character gives emphasis to his exhortation.

Samuel then shows the people the hidden motive behind their choice of a king. He would not have them under any illusions. Jehovah does not thwart the man who would claim freedom of will. He allows him to choose his own ground on which to fight life's battle. Man must not get himself into difficulties and then say that God placed him there or sent the difficulties: God would have led him in a different way, but he refused to go, and preferred that life should be harder than God meant it to be for him. What God demands is that we be true just where we elect to be put to the test. And he warns us of what we are doing; tells us the difficulties that lie ahead, and the only way in which we can meet them successfully. Moreover, he will not utterly forsake us, but will do all in his power to heal our hurts, to restore our souls, to strengthen us for the emergencies that arise. Furthermore, there is a divine order of things in which prophetic souls are praying for us, and godly ministers are teaching us and exhorting us. The whole economy of grace is operating to help and guide us in the way. Nevertheless, the ultimate issue is in our own hands. If we do wickedly we shall be consumed, and no power on earth can avert the nemesis that tracks the man who fails in his loyalty to God and his holy laws.

Our Father, we awake once more to the consciousness of thy mercies, which have fallen upon us as the dew! May we go forth into life as those who have been refreshed! Help us to pay our vows unto thee as we start upon life's journey! In Christ's name. Amen.

Tuesday, 9th. 1 Samuel 13. 1-7.

Wilberforce says: "Amongst all the noble creations of Greek poetry there is no single figure more vividly portrayed than is that of Saul the son of Kish, as he stands before us in the inspired records of Israel. Every line of his character is as fresh as if he lived yesterday. There is the grand, hero-like beauty of his early manhood, the lofty stature, the strong arm, the unflinching nerves, the quick eagle-eye of the successful general, the generosity to unworthy opponents, which makes success so graceful and imperial command so easy to endure."

Just how long Saul reigned is difficult to determine. Have we here a continuous narrative, or is there a long interval between the events of chapters 12 and 13? It is probable that ten or fifteen years lapsed before the war here recorded began. Kirkpatrick says: "The length of Saul's reign may have been twenty-two or thirty-two years. He was in the prime of life when elected king, and his reign must have been of some considerable duration. But if he was only thirty years old at his accession, the events here recorded cannot have happened till at least ten or fifteen years after that event, for Jonathan, who has not been mentioned before, now appears as a stout warrior. In this case we have no account of the early years of Saul's reign."

When a nation determines to be like its neighbors, and feels the need of a strong visible king rather than trust in an invisible Presence, the next inevitable step is a standing army. At first it was little more than a bodyguard, but whether small or great soldiers are apt to become aggressive. When the Philistines saw Israel become a nation, choosing a king, organizing an army, they began to be restless, particularly as the position occupied by Saul was of strategic importance. Jonathan saw the move of the Philistines, and with the impetuosity of a young man determined on capturing the position taken by the Philistine garrison. His act was a declaration of war, and the Philistines were quick to prepare themselves for retaliation. Saul summoned the hosts of Israel, and then it was that the nation woke up to the realities of which Samuel had spoken. Some of them were terrified as sheep who imagine there is no way out. Some of them fled across the Jordan to get out of the way. The people were panicky, as they were in Belgium and northern France in August 1914.

Yes, a king looks fine when heading a procession in times of peace. Then we like to see his purple robes, and to watch the splendor of his bodyguard. But when the trumpets blow and the drums call, and

we wake up to war, it is then that we turn back to our shrines and begin to call on our invisible champion to come to our succor and release.

O God, we pray that thy gifts of mercy and love may never be withdrawn from us! Teach us to confess our sins and to turn from them! Help us to resist the wiles of the evil one! Feed us with the bread of life, that we may have strength for the day! Amen.

Wednesday, 10th. 1 Samuel 13. 8-23.

Saul had been warned by Samuel that he who would have the blessing of God on his enterprise must first seek the divine will as to undertaking the enterprise. Most of us commit ourselves to policies first, and then ask God to bless and prosper us in our undertakings. If we had first consulted God and then acted we might have saved ourselves from vexation and shame.

Saul was not prepared to wait the appointed hour, but having found himself endowed with spiritual powers, and knowing himself as king, he ventured to encroach on a realm which was not his. His act was faulty, his motive was more faulty. His excuse was that his army was disintegrating and the Philistines might strike at any moment. Kirkpatrick says, "Saul's sin seems excusable, and scarcely deserving of so heavy a punishment, but it involved the whole principle of the subordination of the theocratic king to the will of Jehovah as expressed by his prophets. On the one hand it showed a distrust of God, as though God after choosing him for this work could forsake him in the hour of need. On the other hand it showed a spirit of self-assertion, as though he could make war by himself without the assistance and counsel of God communicated through his prophet. Such a character was unfit for the office of king."

The foolishness of Jonathan in precipitating the trouble, the unwarrantable presumption of Saul, are revealed in the fact that Saul's force became reduced, that the Philistines were able to send out marauding parties to spoil the whole country, and that not even a smith had been left by the Philistine oppressors to make a sword or to sharpen a sword for an Israelitish warrior.

So often we precipitate ourselves into hopeless situations! If we are to fight the Lord's battles, let us wait for his orders and follow his leadership! There is immense significance in those words, "I have learned both to hope and patiently wait for the salvation of our God." We need to learn the lesson. We have need of patience.

We thank thee for the splendor of the day, O Lord, and rejoice in all the wonders thou dost spread around us! We pray that in all which we undertake, if our aim is pure and true, we may have thy prospering favor. In Christ's name. Amen.

Thursday, 11th. 1 Samuel 14. 1-15.

Parker says: "We see on the part of Jonathan what may be described as disorderly courage. Jonathan undertook to make a movement on his own part without seeking the advice or sanction of his father. Disorderly courage has often been crowned with successes, and has therefore presented a strong temptation to ill-controlled natures. Free lances have unquestionably done good service. At the same time there ought to be a great central authority in all well conducted operations. Room should always be left for genius, and for those sudden impulses of the soul which it is sometimes impossible to distinguish from inspiration; but taking the rank and file, and looking upon the church as a whole, it will be found that a quiet exercise of discipline and a steady pursuit of paths of order will answer best in the great issue."

Recognizing the weaknesses and dangers of a temperament like that of Jonathan, we cannot but admire the enthusiasm which led two young soldiers on so hazardous an adventure. Meyer says, "Jonathan was a true knight of God, who anticipated some of the noblest traits of Christian chivalry. We may almost say of him that he was the Hebrew Bayard, a soldier without fear and without reproach. He lived pure, spoke true, righted wrong, was faithful to the high claims of human love." Jonathan was rash, and yet true faith has something of audacity in it. Jonathan had an implicit faith in Jehovah as Israel's God, and a feeling that the way in which the Philistines afflicted God's people must be intolerable to him. He embarked on his adventure, therefore, feeling that not two but three were engaged in bringing confusion to the Philistines. Blessed is the man who can realize that Jehovah is the chief partner in all high and holy concerns!

Jehovah did not disappoint Jonathan. Together they brought such confusion, such apprehensiveness to the Philistines that their army became a mob, blind, unreasoning, terrified, mistaking friend for foe, annihilating one another.

It is a sober fact that iniquity has no power to resist disintegration. Let it become aware that God is opposing it, and its supporters will turn on one another and accomplish their own undoing. This is the truth on which the words are built, One shall chase a thousand and two shall put ten thousand to flight.

O God, as thou dost give us all things freely to enjoy, we pray that we may not abuse thy gifts! Help us to walk in the light! Help us to obey thy Spirit! Amen.

Friday, 12th. 1 Samuel 14. 16-35.

These verses reveal to us still more of the weakness of character which led to the undoing of Saul. Hearing the confusion among the Philistines and suspecting that

some of his followers must have precipitated it, he called for a mustering of his troops, and discovered the absence of Jonathan and his armor-bearer or squire. Wondering what God would have him do, he called the priest and asked him to consult the ephod. As the noise among the Philistines became louder, Saul could not wait for a moment or two to learn God's answer, but at once rushed forward to the battle. Think of the attitude toward God and toward life revealed in a man so excitable as to break off his prayer and ignore the divine will! Do we know anything in ourselves corresponding to this?

A second weakness is shown in the rash and cruel command that no man should eat or drink. His impetuosity really frustrated itself. Exhausted men cannot go as far or as vigorously as those who are rested and fed. We see that in our own lives and in our industries. The development of humane conditions of labor never impoverishes the employer. A vigorous, satisfied, enlightened employee will do more for his master than one who is fretful and tired. Not only did Saul's oath lessen the victory, it involved his son in his curse, and it led Israel into sin. No wonder the Septuagint version reads, "And Saul did very foolishly on that day." We are our own worst enemies. We impoverish ourselves, we frustrate our own policies.

Saul ended the day in a different spirit. He had better understanding of himself and his people. He built his first altar, where his people might sacrifice to God and might eat as those who knew the divine blessing as being upon them. Have we built our altar for those belonging to us, our kindred, our employees, our neighbors? No man has truly related himself to his calling until he has learned to build his altar unto God.

Our Father, in the freshness of the morning we turn to worship thee! As thou renewest the face of the earth, so let thy Spirit renew our souls! May we have thee for our shield as we go forth to the battlefield of life! Guide us through the day, that so at eventide we may bow before thee without shame! Amen.

Saturday, 13th. 1 Samuel 14. 36-52.

We are now getting on the track of Saul's unfitness, and indeed, the unfitness of his house, for Jonathan was even more impulsive than his father. Saul was a headstrong, passionate man, who acted first and thought afterwards. So here, he would rush headlong in pursuit of his foes without stopping to inquire if God had anything to say about the matter. "Let us rush after them!" said Saul; "Let us pray!" said the priest. It was a fortunate thing for Saul and for Israel that there was a man like Ahijah to restrain them from presumptuous sin.

How irritated Saul must have been at the calmness of Jehovah! It looked as though every minute counted in the opportunity of destroying the Philistines, and instead of action he had to wait for God. The trouble was of his own creation. He had made a rash vow. Because it was made in the name of the Almighty he and his people must learn that it is a serious thing to take the name of the Lord upon their lips. When at last the fault is exposed, Saul again allows his tongue to run away with his discretion, and the people revolt from the foolish rashness of his speech. Jonathan steps forward with a manly confession of his fault. It was unintentional and wrought in ignorance, but he is willing to sacrifice himself if the welfare of his country demands it.

We must note the advance in civilization indicated in the action of the people on behalf of Jonathan in comparison with their inertia when Jephthah slew his daughter. Stanley says, "It was the dawn of a better day. It was the national spirit, now in advance of their chief, animated by the same prophetic teaching which through the voice of Samuel had now made itself felt: conviction that there was a higher duty even than outward sacrifice or exact fulfilment of literal vows."

Saul's reign was evidently turbulent. Having a king demanded a national policy, a protection of boundaries, a determination to be independent and strong. When you have an army you must give it something to do. Hence Israel was continually shedding blood, its own and other peoples'.

Most holy Lord, we are so benighted in soul that we know not how to please thee as we ought! We err and stray from thy ways like lost sheep. We grope like blind men in strange surroundings. Grant unto us the illumination of thy Spirit, that we may know the way of thy commandments! Amen.

Sunday, 14th. 1 Samuel 15. 1-9.

We do not know at what period in Saul's life this tragic hour arrived. We see the man meeting his crisis, and failing to fulfil his calling as the servant of Jehovah. The Amalekites had always tried to thwart Israel. They had resisted the pilgrim host in the wilderness, they had entered into alliances with other nations to distress Israel during the subsequent centuries. The hour of reckoning has come.

In reading the story, however, we recoil from its implications. We know God as a just and loving father. We read his character in Jesus Christ. What then are we to say about such a command? The answer is that God's revelation comes to men fettered by tradition. The interpretation of that revelation will be in the circumstances of the hour, in the prevalent notions of right and wrong. There are times when men will attack and destroy their inoffensive

and God-fearing neighbors and yet think that they are doing God service. We reprobate their acts, yet we admit their sincerity. So in an oriental world where blood feuds prevailed there was nothing shocking about such an interpretation of the divine will. If we were to use this chapter as an excuse for an exterminating war today we should be sinning against God.

In defence of this passage Kirkpatrick says: "It must be remembered that there are times when a signal demonstration of divine justice is needed for mankind in the interests of morality; that there are times when stern judgment is the truest mercy; and that the penalty of premature physical death is by no means the most terrible fate which can overtake men even in this world." There is a truth underlying these words which we shall do well to consider. The tendency of men is to over emphasize the comfort and well-being of the body. "What shall it profit a man if he gain the whole world and lose his soul? What shall a man give in exchange for his soul?" These questions of the Master apply not only to the individual but to society. He came to bring a sword into the world, and his sword is none the less keen and terrible because it is spiritual. Society can only be saved by reverence for its soul.

Our Father, we need cleansing from sin, we need healing from diseases of the soul, we need guidance into the paths of righteousness! Come to our aid, we beseech thee in the name of Christ! Amen.

Monday, 15th. 1 Samuel 15. 10-35.

Kirkpatrick says: "God's repentance is the change of his dispensation. In the language of the Old Testament God is said to repent when a change in the character and conduct of those with whom he is dealing leads to a corresponding change in his plans and purposes towards them. Thus (a) upon man's penitence God withdraws a threatened punishment; (b) upon man's faithlessness and disobedience he cancels a promise or revokes a blessing which he has given. The opposite is also true: God is not a man that he should repent. His repentance is not to be understood as though he who foreknows all things regretted his action, nor is it a sign of mutability. A change in the attitude of man to God necessarily involves a corresponding change in the attitude of God to man."

There is something beautiful about the compassion of Samuel. He yearned over Saul as he yearned over Israel. He was a man of great moral indignation, and he could be angry at the way in which Saul trifled with his kingship, yet he did not allow his anger to alienate his heart. This is a great lesson. The reformer should also be an intercessor. A good man will discriminate between a man and his fault. Samuel was an old man, yet he spent the night in intercessory prayer rather than in sleep, and did not venture on the errand of reproving Saul until he had used his strength for Saul's salvation.

When Saul saw Samuel thus early in the day he knew that something important was to happen. His conscience became inflamed, and as it began to assert its judgments he assumed the defensive. He expressed a courteous greeting, and then told a lie as a foil to his wrongdoing. The bleating of the sheep betrayed him. He tried to shift the blame to the people, and also sought to make the excuse that he was waiting to offer sacrifices unto Jehovah. Saul does not understand God. He does not know that sacrifice and offering God does not desire, but an obedient and loyal heart. When his sin is exposed he does not repent, he tries to placate. Saul was his own worst enemy, and if Jehovah dethroned him it was in spirit, because of a defeat in moral integrity. It was not necessary for Jehovah to dethrone him physically: he would do that himself. A man consciously rejected will entangle himself, and destroy himself.

Saul and Samuel parted. A prophet can do nothing with a double-minded man.

Dummelow says: "The execution of Agag seems to us mere butchery, but to both Samuel and Saul Agag, like the rest of Amalek, had been put under the 'ban,' and hence his death, even in cold blood, was a religious necessity. According to the ideas of the time Saul had had no right to give any quarter. Nor is it right to judge the ancient Hebrews by what are happily our higher standards of conduct."

O God, we pray that thy peace may descend on us as the dew of heaven! Give us guidance in the affairs of our lives! May we learn not to do our own wills, but thine! Grant that thy Spirit may teach us more and more of the things of Christ! Amen.

Tuesday, 16th. 1 Samuel 16. 1-13.

Our interest is first attracted to Samuel. He was so human in his attachments. Saul had superseded him in rulership, but he did not nurse a personal grievance. Rather, he rejoiced in the physical beauty, the fine courage of the king. When he knew that Saul was in danger he prayed for him, when he knew that Saul was rejected he mourned for him. Moreover, he stood loyally by his side until the immediate crisis was passed. He had a keen sense of human nature, and he knew that Saul would be jealous of every movement, and would pry into the object of every journey.

Samuel was a prophet as well as man, and when the Spirit of God prompted him to a mission he obeyed. It is obvious that he was in the habit of going on divine errands. Sometimes he went on missions of judgment, sometimes in mercy. When he arrived in Bethlehem it was with the

ostensible purpose of calling men to sacrifice. While the elders were preparing themselves he went to the house of Jesse, and there privately carried out the Lord's mission, though without declaring the full purpose of the anointing. He might be claiming David as a prophet, for he was president of a school or college for the training of prophets. He fulfilled his mission, yet without jeopardizing the life of David or any in Bethlehem, or his own life. In the second place our interest centers in the essentials of a king. Not stature and strength as in the case of Saul, else Eliab had been chosen. When God chooses it is on grounds of character, or spiritual quality. David is young, he is made to do manual labor while his brothers are invited to prepare themselves for the hour of sacrifice. He was unusual and striking in appearance. He had beautiful eyes. He appealed at once to the heart of the prophet. From that time he became a man of God, one who slowly but surely knew himself as being under the influence of the Spirit of the Lord. There is no ecstasy, but humble seriousness and consecration. Such a man will do heroic deeds.

Dear Lord, we know that there are heights and depths of divine wisdom, love and power to be discovered by us, and yet we cannot explore thy riches unless aided by thy Spirit! We know that there is a way that leads us to the uplands where thy dwelling is, yet we cannot make the journey without divine strength. Give us the aid of thy Spirit, we pray! Amen.

Wednesday, 17th. 1 Samuel 16. 14-23.

Kirkpatrick's note on verse 14 is as follows: "The cause of Saul's mental disorder is described as 'an evil spirit from Jehovah,' or 'of Jehovah' (19. 9); 'an evil spirit of God' (verses 15, 16; 18. 10); 'the spirit of evil' (23); even 'the spirit of God' (23), because it was God's messenger of judgment. Compare 1 Kings 22. 19-22. It is never called 'the spirit of Jehovah,' which always designates the spirit of holiness. Saul's apostasy was punished not merely by the withdrawal of grace which had been given as the endowment of his office, but by positive assaults from the powers of evil, akin to the demoniacal possession of the New Testament. The result was a form of melancholy madness. The cause of the disease was (as we commonly speak,) supernatural, the cure employed natural. The inference is that it is impossible to draw a sharp line of distinction between the two spheres. They are in closer connection than is commonly recognized."

Poor Saul! He had defeated himself. His rashness and presumptuous folly had led him to this pass, that while he still occupied the office of a king he was conscious that the authority that was his was not of his own heart. He knew himself as a man rejected by God, and with spiritual and holy forces arrayed against him. The result was a brooding on himself, resentment against himself, a feeling of hardship as though Jehovah had taken him at a disadvantage, a consciousness that something was happening which ultimately would lead to his being superseded; and when he began to suspect who was the divine choice, a feeling of blind hate against the man.

Saul's attendants imagined that music would bring relief. Whenever we are conscious of inward conflict we are apt to turn to music or the drama, or to drink or some other source of excitation. The servants went out to find a man of real ability to bring comfort to the king. They discovered David as a young man of extraordinary resource. Report said that he had fine physical courage and ability, that he was eloquent of speech, that he was attractive in presence, that he was evidently one whom God had inspired, and that he had real distinction as a harpist. David was introduced to Saul as one who could entertain him, and so rare was his skill and so soothing his presence that Saul was able to shake himself free from his brooding melancholy, and to all outward appearance go about his kingly business with power.

O God, we rejoice in thy love, which is without beginning or end! Thou impartest it without measure, and yet it is never exhausted. Help us to live in the love of God this day! Amen.

Thursday, 18th. 1 Samuel 17. 1-31.

There is a difficulty about this narrative. We have just seen David as a man of reputation for courage, intelligence and musical skill, and one introduced to Saul and able to entertain him. Now we see him still as a shepherd boy, unknown to Saul, and too immature to be a soldier. What does it mean? The difficulty has always been felt, and the Septuagint just omits verses 18-31. The omission does not solve the difficulty. It looks as though there were various accounts of the lives of Saul and David, and the author of this book had them before him.

Saul had a picked bodyguard of men of giant stature, men who made soldiering their profession. The Philistines presented Goliath, a descendant of the Anakim who had terrified the spies and kept Israel in the wilderness for forty years. This man was ten feet three inches tall. There are two instances on record, one told by Pliny, the other by Josephus, of giants who were as tall as Goliath. A man of such bulk, fearless and skilful in battle, was likely to give pause to any adventurous spirit among the Israelites.

David appears as the youngest son of a man too advanced in years to be considered eligible as a soldier. He had returned from court to his father's house when Saul be-

gan his campaign. It may be that he was considered too young to receive an appointment in the army, or he may have been sent back to see if he could be of assistance to his father while his brothers went to the war. At any rate, he was soon despatched with food for his brothers, and a commission to bring back some token that they were in good health. David comes to the camp at a moment when Saul stands revealed as a king devoid of kingly spirit. He has no inspiration from God to teach him how to act: he is a mere man facing a man who challenges to personal conflict. The impotence of his spirit passes to his soldiers. They are filled with fear and shamed at the taunts of the Philistine champion. Israel needs God, and through the arrival of David as one on whom the Spirit of God has descended it is to learn once more that giant evils come not forth from the souls of men except as they are challenged by the men of faith. David may be taunted by his brother and despised by all, but his religion is sincere and practical. He hears the taunt of the enemy as hurled against the honor of God. He introduces a new element into men's reactions when in the name of the Lord he offers himself as one who will risk the encounter.

Our Father, if the Christ could only have come through our search for him and our asking for him, we should never have had him! We needed him, yet knew not what we needed. We thank thee, we adore thee for him whom thou didst send. Help us to trust and obey him! Amen.

Friday, 19th. 1 Samuel 17. 32-58.

When David appeared before Saul as a champion, his inexperience as a warrior made his proposition absurd; and yet David had appearance on his side, he was able to show that his courage was adequate to take him into single-handed conflict with powerful beasts, and he presented himself with quiet assurance, and as an avowed believer in Jehovah. Saul knew what that meant. If he could only have known the presence of Jehovah in his own heart, long ere this Goliath's taunts would have been silenced. Yes, all things are possible to him who is consciously possessed of the power of God! We are weak today because our notions of God are philosophical, and not dynamic. When we recover consciousness of the divine presence in our souls, like Paul we can cry, I can do all things in Christ who strengtheneth me!

David would not assume an armor in which he was not trained. He had courage to be himself. Most of us miss life's highest achievements because we are afraid of being singular. We think that if soldiers fight in steel cases we ought to don armor; if preachers need pulpits we ought to be dumb until we have got one. The reason why the world has only known one John Wesley is because only one John Wesley has had courage to go and stand on a tombstone and preach God's Word from a burning heart to an amazed people.

David went without armor, but not without training. He had worked long and hard at the task of planting stones in foreheads. His chance with lions and bears would have been small if he had fought them with his fists. But a man who could hurl a stone so accurately and with force could go abroad without fear.

The original man should not be an ignorant man. He should train and discipline himself so as to get results. David's brothers failed because they did not know how to match their swords against Goliath's sword. David won because he used the weapons he knew all about against a man who knew nothing about them. It was in this way that Jesus won. Hitherto men fought each other with hatred; they had never seen anyone original enough to fight with love. They thought that when a man was "down" he was "out"; they woke up to find that when Jesus was down he was resistless.

O Christ, who passest along life's way, calling whom thou choosest to follow thee and go thy errands, we pray for the privilege of being thy disciples! Give us thy Spirit, help us to do thy works, make us mighty in thy name! Amen.

Saturday, 20th. 1 Samuel 18. 1-11.

Dean Stanley says of verses 1-5: "Thus commenced that attachment which is the first Biblical instance of a romantic friendship, such as was common afterwards in Greece, and has been since in Christendom; and is remarkable, both as giving its sanction to these, and as filled with a pathos of its own, which has been imitated but never surpassed in modern works of fiction. Each found in the other the affection that he found not in his own family."

The victory which David achieved was of the order to capture the imagination of Jonathan. The young prince at once adopted David, and gave him most generous tokens of his admiration. Moreover, David was appointed an officer in the army, and his work was done so skilfully, thoroughly and successfully that everyone learned to admire and respect him. When at last the war was over, the story of David's part in it passed into song, and some of the singers had the audacity to ascribe the success more largely to David than to the king.

It was an unfortunate song, for it roused the jealousy of Saul. He began "to eye David." For years he has been haunted by the knowledge that one day he would discover that his kingdom had passed to another, and the suspicion began to burn in his soul, Here is the man whom God

would use to supersede me. His suspicion made him blind and wicked in heart, and so he felt impelled to strike again and again with intent to murder David. He had no excuse for his impulses, which fortunately did not at that time pass beyond a threat; and he could not get rid of so good and valiant and popular a hero without directing attention to David in such a way as to rouse the suspicion and resentment of the people. David showed wonderful breeding and loyalty in that at such times he quietly withdrew himself from the king's presence, yet remained loyal in the discharge of his duties.

Our Father, by waiting on thee we find healing for our souls; grant that now we may be conscious of that strength which is made perfect in weakness! If we are misjudged, help us still to be true to duty and loyal to thee! Whatever difficulties confront us, help us to conquer them in thy name! Amen.

Sunday, 21st. 1 Samuel 18. 12-30.

When a man finds himself in such a situation as confronted David he needs self-restraint, couragous faith, loyal adherence to duty. David evinced these qualities so fully as to frustrate Saul's evil intentions and to win greater eminence among his fellows. Even Saul stood in awe of him, for he carried that religious atmosphere which showed that he was a ward of Jehovah.

Saul's evil spirit led him to do little meannesses which could not but defeat himself and cause men to watch David with the keener interest. Men were bound to ask why Saul regarded David in this way. The slaying of Goliath entitled David to marriage with the king's daughter. He waited long for the fulfilment of the promise, and then found himself treacherously defrauded of his bride. Later, however, David won the love of the Princess Michal, and though Saul again placed him in a position of great danger and wantonly authorized the slaying of the Philistines, David more than fulfilled the conditions and won his bride. Acts of bravery such as David's could but enhance his reputation in the eyes of those who knew something of the circumstances, and the effect was but to weaken still more the hold of Saul on the people.

Parker says: "No outward trials can compare in severity with the self-torment of wicked men. We are apt to think that Saul did all the mischief, and David suffered it. That is an incomplete view of the case. Saul was himself the victim of the cruelest torment. Saul was the slave of jealousy, and as such all his peace was destroyed. Let us not suppose that unjust opposition or enmity has an easy life. Better be the martyr than the persecutor, the oppressed than the oppressor. Read Saul's inner life,—anger, envy, madness, murder, evil scheming, chagrin,—hell!"

O God, who changest not, we worship thee! Thy glory is written in the stars, thy faithfulness is revealed in the story of men. We would go forth into life believing in thy goodness, mercy and truth. Help us to trust thee in all life's undertakings! Amen.

Monday, 22nd. 1 Samuel 19.

In this chapter Jonathan reveals one of those attributes of character which have immortalized his memory. Hitherto we have been impressed by his headlong valor, and the embarrassing situations which it created: Now we see his loyalty. He was true to David, and took every precaution to give him a chance to save his life, should the emergency become acute. But he was also loyal to his father. If Saul's murderous wish had been noised abroad it would have scandalized the nation, it would have led men to ask questions, it might have led to his undoing. Therefore Jonathan took his father into a private place and so reasoned with him that he was turned aside, at least for a time, from attempting to take David's life. Saul had not truly repented, however, and soon found his jealousy fed by the exploit of David in the war with the Philistines.

If the annotation of Psalm 59 has any historical warrant it is evident that there were cut-throats in Saul's pay who were dogging David's steps with a view to his assassination.

Michal came to David's rescue, and by a cunning stratagem managed to mark time sufficiently long to permit David's escape to Samuel in Ramah. From this time forth there was open avowal of a determination to destroy David; and the man who has served Saul so loyally and accepted all risks imposed upon him in doing the king's will was a fugitive, hiding in caves and mountain fastnesses. Samuel met the situation by organizing a spiritual retreat. As president of the school of the prophets he called men together, and a divine afflatus came upon them, so that they praised God in holy ecstasy and told of his wonderful doings. When Saul's emissaries arrived they were swept into the same holy experiences, and forgot their evil errand in their sense of the divine presence. At last Saul himself arrived, and he like the rest was overcome by the emotions of the worshiping hosts.

We do not know all that was involved in the experience, but we do know that the only way to cure a world of its blood-lust is to sweep it into a great religious revival. Even statesmen are crying today for an outpouring of the Spirit of God!

Our Father, men of former days trusted thy leadership and were never brought to confusion: help us to know thy sovereignty, thy protection, thy guidance, thy support! For Christ's sake. Amen.

Tuesday, 23rd. 1 Samuel 20. 1-23.

While Saul was still under the influence of the religious revival David slipped away and went back to Gibeah to consult with Jonathan. The prince is incredulous at the idea that his father can persist with a murderous design. David insists that there is but a step between him and death, and Jonathan promises to do all in his power to discover his father's intentions and to succor David.

The plan suggested by David was well conceived. Incidentally it brings before us an ancient custom which is worthy of notice. It was a custom for a family or clan to meet once a year for a religious festival. A nation is strong in proportion as it keeps the home fires burning. Families should keep together. At regular intervals they should put on one side their business and make the journey back to the homestead to talk of the past, to encourage each other to be true to God and home and family honor.

In the interview in the field the splendor of Jonathan's character is again revealed. There have been few such men as Jonathan in the history of the race, magnanimous, ready to accept the will of God, intensely anxious to secure the future of his family, loyal to his father, even when the father is weak and wicked, and by his wickedness brings ruin on himself and his children, loyal to his friend and prepared to defend him even at the hazard of his life.

Blaikie says: "Was there ever such a transaction entered into with such sweetness of temper? The calmness of Jonathan in contemplating the strange reverse of fortune both to himself and to David is exquisitely beautiful; nor is there in it a trace of that servility with which mean natures worship the rising sun. It is manly and generous while it is meek and humble; such a combination of the noble and submissive as was shown afterwards, in highest form, in the one perfect example of the Lord Jesus Christ."

O God, in thee alone is our peace found! We pray that thou wilt govern our world in righteousness, causing men to turn from war, delivering them from the ills that distress them, teaching them to live reverent and grateful lives. Amen.

Wednesday 24th. 1 Samuel 20. 24-42.

We now know that Saul is a murderer. Whether his hand ever touches the life of David, or God delivers his chosen, Saul is a murderer in his heart. Jesus has told us that our guilt does not result from overt acts, but from passions entertained in the soul. If we have the will to kill, or the will to impurity, or the will to do any kind of wickedness, we are guilty, whether we carry out our desire or are frustrated. The passion to slay David was so great that when Saul found himself outwitted by Jonathan he first uttered the foulest insult an Oriental could offer, and then struck at his son with his spear! Jonathan overlooks the personal insult, and thinks only of protecting his friend.

It is pathetic to see man outraging his fellow, man allowing his prejudices to blind his soul to everything noble either in himself or other people. Saul would defy God and man, he would break the heart of his daughter, he would slay his own son out of resentment against a man who has done him no wrong but served him loyally, faithfully, and willingly. Saul was but hurting himself and making it more and more apparent that he was unfit to rule. God had not rejected him until he had rejected himself. So often we make our own hell.

We need not dwell longer on the dark picture, but think of Jonathan. Parker says, "His father had done wrong, and he himself was determined to vindicate right. The voice of right ought to be heard through all the noise and tumult and distraction incident to human society. Do we not hear now and then some persons making a distinction between what they term abstract right and practical right? When the abstract right is trifled with, the practical right must sooner or later be thrown down. If any scheme of politics, education, government, social regeneration, is not metaphysically right, it never can be practically right in the long run. It may be expedient, it may be apparently right, it may do a little useful work for the time being, but if we are wrong at the center, wrong in the highest metaphysical thinking, the outcome of our work will prove itself a failure."

Dear Lord, grant that all who find life a toil may gain refreshment by communion with thee! If our pathway is dark, grant the dawning of a better day! Fill our lives with love and grace! Help us to show forth thy praise! Amen.

Thursday, 25th. 1 Samuel 21.

This chapter contains one of the most far-reaching lessons, a lesson emphasized by our Master.

The bread which had been consecrated to Jehovah was regarded as holy; its use was sacramental, and not to be employed by men of the world as common bread. As a priest, Abimelech would regard it as a sacred thing, and not to be handled profanely. But here was a human need. Morality demanded that it be met. And Jesus says whenever there is a clash between ceremonial punctiliousness and human need, humanity must be given precedence. As James says, the pure and undefiled ritual of religion is the befriending of widows and orphans, and living clean lives. What dramatic force lies

behind the reference to Doeg the Edomite, the man who performed all the hateful work of a spy! This man was in trouble. He had sought sanctuary in the holy place, and was receiving the succor of the good priests. He went and reported what he had heard to Saul, with the result that an unspeakable murder was committed: a crime which makes the name of Saul loathsome. Another element in this chapter is the disclosure of a weakness in David. The necessity which urged him forward seemed to him to warrant a lie. Keith thinks that David was losing some of his trust in God. Someone has said, "The intention to deceive constitutes the essence of lying. Truth is the representation of things as they are, and it may be departed from in many ways without such an intention. But veracity is always obligatory. Even if intentional deception be ever justifiable, as some have supposed, it clearly was not in the case of David. The sacred historian records the fact without approval and without comment, except as the mention of its disastrous consequences may be so regarded." "Whoso thinketh that there is any kind of lie which is not sin, deceiveth himself." David now reveals the reaction to all that he has suffered, and to the lack of a sense of God which we have already noticed. He begins to be afraid. We had not expected to find him in such a plight, yet we know that the bravest soldiers have their bad times, when they behave like cowards and hide from danger. The impulse to flee into Gath shows David's plight; his actions in the presence of Achish were unworthy of a brave man, and brought their own shame. We do not like to think of David's fingers scratching a door. However, the mood could not last long. It drove David back upon God, and God restored his soul, put the heart back into him. When that happened, men saw a different David.

O God, as we go forth into life we crave the comfort of thy presence! May every fear depart, because thou art our guide and defence! If there are any moments of solitude, help us to become aware of One who pitched his tent in the wilderness, and be comforted! Amen.

Friday, 26th. 1 Samuel 22.

The opening verses reveal to us, first, the relationship between David and his parents. They were afraid of Saul. The man's fury was such that he was capable of striking at anyone who was related to David. When they arrived David was filled with solicitude, and made it his first business to see that they were safe within the shelter of the king of Moab.

In the next place we see the discontent which was abroad. Saul was not doing the work of a king. His hatred of a man led him to see everything out of proportion. The result was that those feeling the tyranny of Saul, those who were suffering social injustice, and those who saw nothing but ruin ahead so long as affairs were in such incompetent hands, began to gather around David, so that he had a bodyguard of 400 men.

At this point an interesting character appears in the prophet Gad. Kirkpatrick says, "He is mentioned here for the first time, and not again till David had come to the throne, when he appears as holding the office of the king's seer. He was one of the chroniclers of David's reign, helped in the arrangement of the musical services in the temple, and was sent to offer David his choice of punishments for his sin in numbering the people." Gad tells him that he must no longer play the coward. Having been chosen and anointed as king, it is his duty to trust God and do the right. Let him go back to his own land, and behave in such a way, do such works as will arouse the confidence and esteem of the people.

The story of Saul's cruelty to Abimelech and the priests is relieved by the flat refusal of honest men to participate in the wickedness. It raises the question, however, whether good men are warranted in merely refusing to coöperate in the wicked counsels of kings or senates. Is there not a duty to actively resist? Surely rebellion would have been better than to stand by while the unspeakable Doeg did his bloody murder,—Doeg, whom the priests had sheltered and helped! When David heard the tidings he was dismayed to find the wicked issue of the lie he had told in his moment of weakness. His conscience smote him.

Our Father, thou hast said, Surely I will be with thee; and we build our lives on the promise! We would know ourselves as thy chosen ones. Help us to go forward fearlessly as children of the day! Amen.

Saturday, 27th. 1 Samuel 23. 1-18.

Saul ought to have been defending his people. Instead, he was trying to wreak vengeance on David, whom he recognized as God's anointed to supersede himself. He thought he could frustrate God!

David was taught to keep very close to God, to seek divine counsel, and meanwhile to do his duty as one anointed to preserve Israel. Hearing of what the Philistines were doing to Keilah he went up to rescue the city. An act so brave should have evoked gratitude. Instead, it led the craven-hearted Keilites to think of their own skins. They said, "This is embarrassing. Saul will think that we invited David to come to our help, and that this was treason against himself. Let us tell him that David is here, and so win his favor."

In looking at these men of Keilah we should learn to watch our hearts most carefully lest our self-interest lead us into treach-

erous and ungrateful acts against those who have served us faithfully. Is it right to discharge an employee who has given us the major part of his working life because he is not now as economically profitable as before? Is it right to seek the removal of a faithful pastor because a neighboring church has secured a young and enterprizing minister who is filling their pews? We might ask many questions arising out of this revelation of the behavior of men who are actuated only by self-interest.

David now knows himself as a ward of heaven. Seeking counsel of God, his movements are guided so that he eludes his enemy. Meanwhile his heart is comforted by the renewed friendship with Jonathan, and the assurance of the royal prince that God was his defender and that therefore his succession to the throne was assured. He who is chosen to become a king should study to live in a kingly way. David can bide God's time. He needs not to strike against Saul. If he will stay his hand from rashness he will see the will of God performed in wondrous fashion.

O God, we thank thee that as our day our strength shall be! Thou wilt provide water for us in desert places, and feed us with manna in the place where there are no harvest fields. We would show the confidence of children who in perfect love have no fear. Amen.

Sunday, 28th. 1 Samuel 23. 19-28.

Humanly speaking, it looks as though David's escape was now impossible. The Ziphites have betrayed him. Their spies are everywhere, there is not a rock or shrub which is not known. How can David escape from the net?

Payne Smith says: "This brief narrative is full of suggestion of profitable topics, such as, the intense zeal of men in sinful courses, its reasons and its issue; the pernicious influence of local jealousy in determining the bearing of men towards others; the blindness and folly of combinations of men against the quietly developing purposes of God; the power of the love of gain, leading men, as it does, to adopt a course of evil from which others shrink; the causes of the indifference or aversion of sections of the community to the governing and advancing sentiment of a nation, as seen in the attitude of the Ziphites contrasted with the general feeling in relation to Saul and David; the moral causes of disregard for the signs of the times; the tendency to cover deeds of wrong under the pleas of patriotism and loyalty."

David need not have feared. God was his keeper, and God has his own ways of upsetting the wicked devices of men. Saul was hard on the chase; at last he might have his revenge! Like a bolt from the blue come the tidings that while he has been hunting a man the boundaries of his land have been undefended, and the Philistines have broken through. What will he do? Abdicate as king, or go and do his duty? There is but one thing to do: with but a rock between him and his prey he must abandon the hunt.

Poor Saul! He that sitteth in the heavens is laughing at thee! Thou art not hunting David, thou art hunting thyself!

Help us to believe that thy covenant is everlasting, O God, that thou art unchanging, that every promise is eternally dependable! May we learn to live obediently, prayerfully, thankfully! In Christ's name. Amen.

Monday, 29th. 1 Samuel 24.

What shall a man do in defence of his life? Shall he strike back? When conscious that it is the divine will that he should reign, and only a mortal enemy stands between him and the throne, shall he precipitate the moment of his accession?

David was never so great as in the moment when he refused to do violence to the king's person, or to speak the word which would have warranted one of his servants in despatching him. Had Saul discovered David before going into the cave he would undoubtedly have destroyed him with ruthless ferocity, but that was not a sufficient reason for David to behave vindictively.

It is a remarkable scene,—a sleeping king, a host of watching men on whose heads he has set a price! There is rare gallantry in David's regret at having so much as touched a portion of the king's raiment. Let us not imagine that David was not tempted. When his followers used a religious argument in favor of striking the blow, they were tempting David in the strongest way. It was an act of providence! For a moment the impulse was strong, but he mastered it.

It is evident that Saul's hatred had been fed by men who imagined that it was safe and profitable to calumniate a man who was down, and to encourage a king's passions. One of those who did the outrageous thing was Cush, the Benjamite. To speak evil against a man is one of the greatest wickednesses. Falsehood is at the heart of every disparaging speech. And next to the crime and baseness of uttering words that injure the reputation or influence of another is that of listening to the slander. It ought to be the rule of every Christian home that conversation calculated to injure or belittle a fellow being is considered wrong, bad form and offensive to those who hear. David took the manly course in facing Saul and openly protesting against the offenders.

David uses an apt proverb. It means, "Ill men do ill deeds." Actions usually correspond to the quality of the mind. If David's intention had been against Saul, he would have indulged it in the hour when

Saul was at his mercy. Instead, he had not only done no hurt, but stood as guard against many a blade which would gladly have entered the king's heart.

Saul was overcome with emotion, and for a moment acted and spoke like the man of earlier years. He turned back to his house. If David did not follow him it was because the king was not to be trusted, and indeed had refrained from pledging himself to behave in a different way. He had merely entreated a covenant that David would not injure his house in the hour of his triumph.

O Lord, we pray that we may learn to be brave in our defence of what is right, that we may live in integrity of spirit, that we may not only believe in thy kingdom but in the certainty of its being established in the earth! For Christ's sake. Amen.

Tuesday, 30th. 1 Samuel 25. 1-19; 23-33; 36-44.

The story of the death of Samuel is told in few words. We are in danger of magnifying too much the dying of men. Samuel had lived splendidly, and we would rather think of him in his noble manhood than at the time of slow decay and death. His passing was peaceful, and his worn-out body was buried in the garden of his house.

We now see David in another light. In this chapter he is an Oriental outlaw, and revealing that side of his nature which is very human, but not noble. First, he suffers a twofold wrong. He and his men have treated the shepherds of Nabal with forbearance. They might have robbed them of their flocks; instead they had not touched a single sheep, and moreover had defended them from other marauders. He asks for victuals as a gift, and receives a churlish answer. It is the contemptuous answer of a proud, rich fool. In the next place, David has been outraged by Saul. Michal had loved David, and he had treated her with honor and respect. Now he has tidings that Saul has given her to another man. A crueler blow could not have fallen.

The result of these experiences is told graphically. David will be avenged. But the gracious and beautiful Abigail, whose life as wife to Nabal had been a hell, is quick to resent the inhuman behavior of her husband, and on her own initiative gathers together a large and generous gift, and with it goes to David. She does not condone her husband's behavior. He has touched Oriental pride at its most sensitive point, for to be inhospitable is an unpardonable sin. Rather she reminds David who he is, what God expects of him, what the nobler spirits of Israel imagine that he is. She appeals to him to live and act like a king. She wins her battle. On the death of her husband, she is called to share David's life. It would have been a splendid climax had it not been for one dark shadow that looms up to show that in his first reaction to Saul's perfidy David had already taken Ahinoam, a woman from the mountains, to be his wife. In judging him we must remember that in those times polygamy was not regarded as a sin. We condemn it today, and justly; we wish that David had been free to marry Abigail, and had cleaved to her only. His sexual passions led to his undoing.

Our Father, we know that thou guardest us always! Help us to fight against sin, make us strong and of a good courage, make us afraid of nothing but that which is displeasing in thy sight! Amen.

Wednesday, 31st. 1 Samuel 26.

The incidents of this chapter are so similar to those of the adventure at En-gedi that many commentators have thought that it must be another version of the same incident. They feel that otherwise Saul was a moral monster. Others feel that the differences in the stories warrant the assumption that both are genuine, that the fickleness of Saul makes it probable that he would try once more to get rid of David.

Who are the Hittites? We are only just beginning to learn about them. Kirkpatrick says, "It is now known that a branch of the Hittites established an extremely powerful empire to the north of Syria, the chief centers of which were Carchemish on the Euphrates, and Kadesh on the Orontes. It was strong enough to threaten Assyria on the one hand and Egypt on the other, and lasted from the sixteenth century B. C. until it was destroyed by the Assyrians in the eighth century. Allusions to the Hittites are found in Kings. Our chief information about them is derived from Assyrian and Egyptian inscriptions."

David again takes Saul unawares, and removes his spear from beside his pillow while he is still asleep. Abishai would have him go further, but he is still the scrupulously loyal man who believes the king's person to be inviolable. He rather adopts the method of exposing the weakness of the king's bodyguard, and how easily he has been able to reach the royal presence and escape. David then appeals to Saul. If God is behind his pursuit of David, why not allow David to seek to propitiate him with sacrifices? But if not, why should a king pursue one so insignificant? Saul stands conscience-stricken, and confesses his folly. He declares that he will abandon the quest. So with fair words the two men turn to go their ways.

Did ever a man have such opportunities for repentance as Saul? Yet he continues to rush onward to his doom.

Our Father, we pray for the spirit of Jesus, whereby we may ever strive to help others! May we do a kindness every day! May every one who is in need of a defender find us ready to help them in their difficult circumstances! For Christ's sake. Amen.